

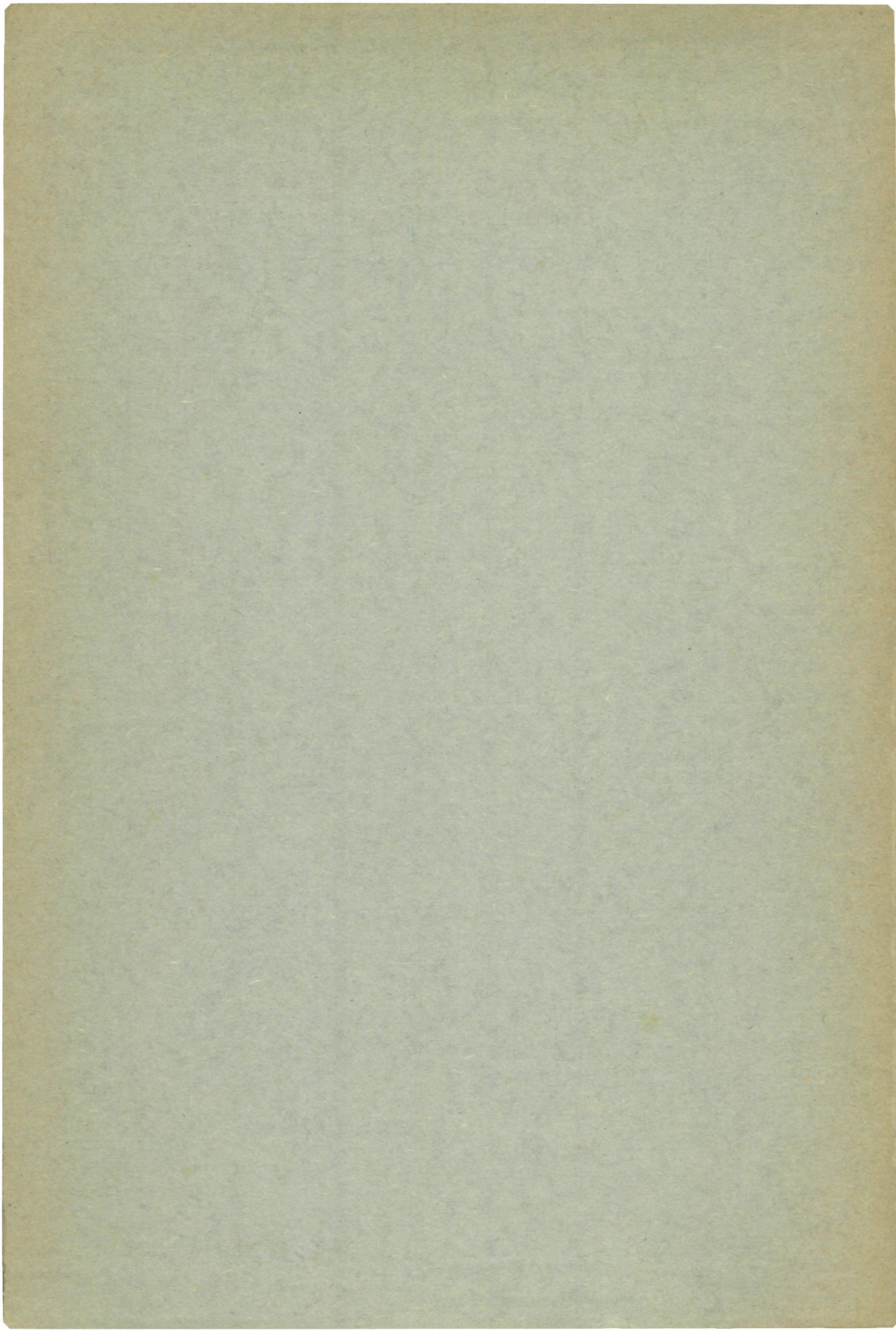
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RICHARD LAVYNHAM, O. CARM.

A LITIL TRETYS

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INSTITUTUM CARMELITANUM
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A LITIL TRETYS

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A LITIL TRETYŠ ON THE SEVEN DEADLY SINS

by

RICHARD LAVYNHAM, O. CARM.

Edited with an Introduction, Notes, a Glossarial
Index etc. from MS. Harley 211 in the
British Museum, with variants
from thirteen other copies.

ACADEMISCH PROEFSCHRIFT

TER VERKRIJGING VAN DE GRAAD VAN DOCTOR
IN DE LETTEREN EN WIJSBEGEERTE AAN DE
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DE RECTOR MAGNIFICUS Dr. A. G. M. VAN MELSEN,
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JOHANNES PETRUS WILHELMUS MARIA
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PREFACE

The arguments for the edition of this particular tract from among the great mass of similar medieval literature have, I hope, been sufficiently set forth in the pages which follow. I have restricted myself to the historical and linguistic aspects of the subject and have abstained from dealing with its theological implications, except at a certain point where theology and semantics meet.

The edition of the present text was suggested to me by Mr. A. I. Doyle of the University of Durham. I am under the deepest obligation to him not only for guiding my first steps in what was for me, to a great extent, *terra incognita*, but also for his continuous interest in the work, for his many invaluable suggestions and for his patience in helping me with many a problem.

For giving me free access to their libraries and for their help in general, I am obliged to the Missionaries of the Sacred Heart at Stein, especially their librarian Fr. Dr. J. Nouwens, to the Discalced Carmelites at Geleen and the Calced Carmelites at Merkelbeek.

I also desire to thank Het Ministerie van Onderwijs, Kunsten en Wetenschappen (The Ministry of Education) for a liberal grant to defray the printing expenses of this edition, and the Institutum Carmelitanum in Rome for sponsoring it.

The assistance of my colleagues and friends Mr. A. M. H. Lemmers and Mr. A. G. J. de Vries in reading the proofs has been invaluable to me.

Geleen, the Netherlands, March, 1956.

INTRODUCTION

I

THE BACKGROUND TO LAVYNHAM'S TREATISE ¹

The concept of the seven deadly or capital sins had already a long history behind it before it acquired its enormous importance in the religious and secular writings and the daily life of the Middle Ages from the thirteenth century onwards. The idea, at least in germ, is to be found already in the Hellenistic religious thinking of the centuries immediately before and after Christ ². This pagan background is of no immediate concern to us here, but for a full understanding of Lavynham's work it is necessary to devote some space to a short sketch of the development of the concept in the Christian tradition.

The first orthodox Christian author who clearly deals with the idea of the Sins as a group is Evagrius Ponticus (d.c. 400), a hermit in the Egyptian desert. The Sins are dealt with in his work *Περί τῶν ὀκτῶ λογισμῶν πρὸς Ἀνατόλιον* ³. Evagrius, for whom the Sins were the basic evils threatening the religious life of cenobites and hermits, lists them as follows: *gula, luxuria, avaritia, tristitia, ira, acedia* (or *accidia*), *vana gloria, superbia* ⁴, an eightfold sequence.

Though the concept of the Sins had its origin in the East, it flourished in the West, being brought there by John Cassian (c. 360–435), who, coming perhaps from Egypt, settled at Marseilles and founded a monastery there. He discusses eight sins in his two principal works: *De institutis coenobiorum* ⁵ and *Collationes* ⁶. His sequence is: *gula, luxuria, avaritia, ira, tristitia, acedia, vana gloria, superbia*, a list deviating but little from that of Evagrius. Zöckler, who laid the foundations of the study of the seven sins ⁷, coined for this sequence the mnemonic word *glaitavs* from the initials of the Latin names.

Most important of all, however, for the history of the Sins in the Middle Ages is St. Gregory the Great (c. 540–604). His discussion of the Sins is to be found in the commentary on the Book of Job, entitled *Moralia* ⁸. Gregory has the Sins in the following order: *vana gloria, ira, invidia, tristitia, avaritia, gula, luxuria. Superbia*, as the root of all other sins, was outside Gregory's list. Later on

¹ For many of the data in the first part of the introduction I am indebted to the admirable work of Morton W. Bloomfield, *The Seven Deadly Sins*, Michigan State College Press, 1952.

² For this background see Bloomfield, *op.cit.*, pp. 1–67.

³ Migne, *P. G.*, XL, 1271 ff.

⁴ The names given are the traditional Latin names.

⁵ Migne, *P. L.*, XLIX, 202 ff.

⁶ *id.*, 610 ff.

⁷ Otto Zöckler, *Das Lehrstück von den Sieben Hauptsünden*, München, 1893.

⁸ Lib. XXXI. 45 (Migne, *P. L.*, LXXVI, 620–22).

superbia was merged with and took the place of *vana gloria*, and *tristitia* was replaced by *acedia* (or *accidia*), so that the standard Gregorian list finally became: *superbia*, *ira*, *invidia*, *avaritia*, *acedia*, *gula*, *luxuria*, which may be indicated by *siaaagl*. Strong support was given to this heptad by Peter Lombard's *Sententiae*, the medieval theological handbook for the clergy.

Western Christian tradition, therefore, has two distinct fundamental sequences at its beginnings: the Cassianic list, comprising eight sins, and the Gregorian. The latter contained eight or seven vices, according as the root sin *superbia* was included in the sequence or not. Its order differed from that of Cassian and eventually the number seven prevailed. Both lists were in use in the early Middle Ages, but the Gregorian became the predominant one after the twelfth century¹. There was a third tradition in the Middle Ages, established by the canonist Henry of Susa or Ostia (d. 1271), cardinal and archbishop of Ostia, the so-called Ostiensic list. Its order – *superbia*, *avaritia*, *luxuria*, *ira*, *gula*, *invidia*, *accidia* – did not become popular until the Counter Reformation, probably through Peter Canisius' Catechism (1566). The Ostiensic list is the official one in present-day Roman Catholic theology.

The existence of these sequences does not mean that they were always strictly adhered to; they were only basic patterns that can be recognized in the variations used by individual authors.

In order to see the popularity which the concept of the seven deadly sins enjoyed in the Middle Ages² one need only think of some of the famous works in Middle English literature that made extensive use of the idea, e.g. the *Ancren Riwle* written for religious ladies, the *Ayenbite of Inwyt*, *Handlyng Symne* both intended for laymen, the *Cursor Mundi*, Chaucer's *Parson's Tale* told by a simple priest to a mixed audience, Langland's *Piers Plowman*, Gower's *Confessio Amantis* and even in a later period Spenser's *Faerie Queene*, to say nothing of Latin works or less well-known ones in the vernacular in England and abroad. Two contributory causes may be discerned for this popularity. First there was the influence of confession. Our concept first entered the confessional via the *Libri Poenitentiales* in the seventh and eighth centuries. These penitential books were collections of canons in which for each sin (cardinal or other) a particular period and form of penance was prescribed and which served as manuals for the guidance of confessors in their

¹ For the possible causes of this predominance see Bloomfield, p. 74 f.

² There seems to be a curious revival of interest in the concept of the capital sins in our days as appears from Bloomfield's work, from a series of talks on *The Seven Deadly Sins and the Contemporary World* given by seven speakers on the B.B.C. Home Service from Oct. 14–November 25, 1952, and from Margaret M. Kennedy's novel *The Feast*, London, 1950, which is based on the concept; a dramatized version of this novel was broadcast in the B.B.C. Home Service in 1952.

task. John T. McNeill states that 'most of the penitentials were compiled by careful students of Cassian, and a number of them have been arranged on the plan of the eight vices . . . in his writings' ¹, e.g. *The Penitential of Cummean* (pp. 101-111), *The Bigotian Penitential* (8th cent.; pp. 153-155) and *An Old Irish Penitential* (pp. 157-168). Gregory's sequence occurs in *The Corrector of Burchard of Worms* (d. 1025; p. 341) and in Haltigar's *Penitential* in Lib. I (Migne, *P. L.*, CV, 657 ff).

In the thirteenth century less rigid and more elaborate casuistic 'Summae confessorum' replaced the earlier penitentials. A very early one was the *Summa poenitentialis* by Thomas of Chabman, subdean of Salisbury between 1213 and 1230 (cf. p. xl), in which the concept of the deadly sins was used. These 'summae' were intended for the clergy and generally go back to St. Raymund of Pennaforte's *Summa casuum poenitentiae* (written in the 1220s or 1230s).

By the side of these handbooks for the confessor there were the confession formulas, general statements for the individual sinner to make ². Several specimens of these, either in Latin or English, occur in the manuscripts containing Lavynham's text, viz. Harley 211, ff. 102^r-103^v, 104^v-108^v and 109^r-109^v; Harley 1288, ff. 76^r-81^v; Harley 2383, ff. 58^r-59^v. All these formulas make use of the seven sins, either exclusively or in combination with other matter such as the ten commandments, the five senses etc. This wide-spread use of the concept in and around the confessional must have made the idea familiar among all classes of medieval society, both lay and clerical.

A far more important channel, however, along which the concept spread among the faithful was the popular vernacular sermon ³. Popular preaching began to flourish in the thirteenth century under the influence of the activities of the four mendicant orders. The main contents of these sermons in England were defined by the Council of Lambeth in 1281 under Archbishop John Peckham. This Council decreed that the people were to be instructed, in the vernacular at least four times a year, in six fundamental points of the faith: the fourteen articles of the faith, the ten commandments, the two evangelical precepts, the seven works of mercy, the seven deadly sins and their branches, the seven virtues and the seven sacraments ⁴. These instructions were repeated

¹ John T. McNeill and Helena M. Gamer, *Medieval Handbooks of Penance*, New York, 1938, p. 19.

² Cf. an interesting statement in *The Clensyng of Mannes Soule*, a manual on confession: 'þe commune use is in confession after þe schewyng of þe dedely synnes to rehearse þe mispendyng of þe fyve wittes . . .' (Quoted in Bloomfield, p. 186).

³ For the influence of the pulpit on the medieval mind in general and an exposition of the seven sins in sermon literature see G. R. Owst, *Literature and Pulpit in Medieval England*, 1933, esp. p. 287 ff. and Homer G. Pfander, *The Popular Sermon of the Medieval Friar in England*, New York, 1937.

⁴ For the text of this decree see Wilkins, *Concilia*, II, London, 1737, p. 54.

by Bishop Quivil of Exeter (1287) and by Archbishop Thoresby of York (1357). On account of the insufficient theological knowledge of many parish priests¹, Thoresby thought it necessary to provide a small handbook for priests containing a metrical translation of his Catechism by John Gaytrik known as *The Lay Folk's Catechism*².

The decree of the fourth Lateran Council (1215-16) that every one should make confession at least once a year to his parish priest, combined with the episcopal instructions mentioned above, gave rise to the appearance of a spate of manuals during the thirteenth, fourteenth and fifteenth centuries. These handbooks on penance and the fundamental points of the faith, in England and elsewhere, were written in Latin or the vernacular both for educated and uneducated priests and the more lettered and leisured lay people. In France, shortly after the Lateran Council, there appeared three works that greatly influenced subsequent literature on these subjects. The Dominican St. Raymund of Pennafort (d. 1275) wrote his *Summa casuum poenitentiae* (see p. ix), a fellow-friar Guillaume Perrault (Gulielmus Peraldus) his *Summa seu tractatus de virtutibus et vitiis* (c. 1236-c. 1249), followed in 1279 by the *Somme le Roy*, also the work of a Dominican, Laurentius Gallus, composed for the king of France. The latter work was translated into six West European languages and in England alone ten independent versions of it were made, including the *Ayenbite of Inwyrt* and *The Book of Vices and Virtues*³. In order to get an idea of the abundance of manuals that appeared in England during the thirteenth, fourteenth and fifteenth centuries one need only look through the list of these books made by Homer G. Pfander⁴ or that compiled for the Franciscans by A. G. Little⁵. For contemporaries the mass of manuals must have been simply bewildering as appears from a statement in the English translation of the *Orologium Sapientiae* (by Henry Suso, O.P.): 'Per beþ so manye bokes & tretees of vyces and vertues & of dyverse doctrynes, þar þis schort lyfe schalle rapere have anende of anye manne þanne he maye owþere studye or rede hem.'⁶

As to the occurrence of these manuals in England, Pfander has come to the following conclusions:

'(1) Latin manuals were written steadily throughout the three centuries, and never in verse. (2) French manuals were most popular in the thirteenth

¹ Cf. Margaret Deanesly, *The Lollard Bible*, Cambridge, 1920, p. 193 and A. G. Little, *Studies in English Franciscan History*, Manchester, 1917, pp. 158-162.

² Ed. Th. F. Simons and H. E. Nolloth, *EETS*, o.s., 118, London, 1901.

³ Ed. W. Nelson Francis, *EETS*, o.s., 217, London, 1942. A Dutch translation, *Des Coninx Summe*, was made by the Carthusian lay-brother Jan van Brederode (ed. Dr. D. C. Tinbergen, Leiden, n.d. [1900]).

⁴ 'Some Medieval Manuals of Religious Instruction . . .' *JEGP*, XXXV (1936), 243-258.

⁵ *op.cit.* p. 120; pp. 136-57 and 176-92.

⁶ Ed. K. Horstman, *Anglia*, X (1888), p. 328, 22.

century and were in verse before 1300. (3) the English prose and verse manuals appeared first, apparently, in the first half of the fourteenth century and were written constantly to the end of the fifteenth, the prose manual being found more frequently than the manual in verse.' ¹

Most of these manuals were produced by members of the four mendicant orders, who not only travelled up and down the country for preaching, but also took a leading part in religious education in Universities and friary theology schools, thus taking up the task of instructing the parish priest, which the ecclesiastical hierarchy was unable to perform effectively.

It was only natural that the authors of these manuals should often tackle only one or two points of the usual instructional material, and deal, for instance, with the deadly sins in separate tracts or treatises.

¹ *op.cit.*, p. 253.

LAVYNHAM'S TREATISE

It is against this background of confession, the sermon, the manual of religious instruction and the separate tract or treatise that we must see Lavynham's work on the seven deadly sins. From the other topics with which Lavynham's tract occurs in the various MSS. some sort of idea may be formed as to the ends it served¹. The MSS. Harley 211, 1197, 1288, Royal 8.C.I and Brotherton 501 unite contemplative matter and material of direct use for pastoral work; Anc. 3 is a good example of a friar manual for study; the Norwich manuscript is a book of contemplative contents; Trinity B. 14.19 is a separate booklet, bound now with contemplative works, but has not necessarily any relation to these; the small volumes Laud Misc. 23 and Ff. vi. 31 are probably books of private piety and Rawl. C. 288, Douce 60 and Harley 2383 are pastoral volumes. So we may say that Lavynham's tract could serve many purposes. It was of use to friar and parish priest as material for study, but could at the same time help them in the carrying out of their duties of preaching and confession and though, owing to its form and scholarship, it was as such unfit to be delivered as a sermon, it was adaptable for that purpose as the Ashmole 750 copy shows. Private piety and meditation was also apparently one of the uses it could be put to. G. R. Owst gives an interesting example of the transformation from sermon to treatise and vice versa and occasional overlapping: '... the metrical sermon *Sermo de Festo Corporis Christi*, for example, in its various manuscript editions, ostensibly illustrates the very process of transformation from sermon to treatise in the making. In the oldest version of the text, apparently that of MS. Harl. 4196, the title "Sermo" stands clearly as above, and is followed by a Latin text from Psalm lxxvii, 25. By the time MS. Camb. Univ. Libr. Dd. i. i is reached, the word "Sermo" has disappeared, although the text is retained, and the homily opens with a short Latin "exordium" "In nomine summi salvatoris . . .". Finally, the Vernon Manuscript version (f.CXCVb), the latest of all, dispenses alike with "Sermo" and text. Our homily has now become a tract *De Festo Corporis Christi*. The composition which happens to follow this one in the Vernon MS. would seem to offer us a glimpse of the reverse process. For here an account of the seven miracles of the body of Christ is extracted from Robert of Brunne's *Handlyng Synne*, and given a formal sermon antetheme and ending of its

¹ For a detailed account see the descriptions of the MSS.

own by the new writer. In a similar way, it would be easy to show, in the case of compositions by Rolle, how frequently with the omission of a name or the re-setting of a title, the adaptation of tract to sermon or sermon to tract is repeated according to the immediate intent of the compilation in hand.' ¹

Though the material dealt with by Lavynham was common enough, it seems worth while editing his tract for several reasons. It is a typical document of its class written by a learned friar, who was well-known in his time, whereas the authorship of other treatises on the same or a similar subject often remains in obscurity. The fourteen extant MSS., many of which were unidentified till now or were of unknown authorship, testify to its one time popularity. It is a vernacular document written in a good style, excelling, as also in its concise and well-balanced treatment, tracts like Chaucer's *Parson's Tale*, *Jacob's Well* or another treatise on the Sins in Harley 211 (ff. 69^v-84^v), and is therefore a work from which the linguistic usage of its time may be appraised, especially since a number of words, meanings of words, phrases and spellings have not yet been recorded in the existing dictionaries, e.g. *leggynges* 3/32, *vp trust* 3/37, *bodelych prayeris* 9/9, *welleward* 16/23, *mateer* 25/4 etc.

The treatise opens with some lines of verse ² of the sort that was congenial to the medieval preacher and religious author, in which Christ's help is invoked against the wiles of the devil. Then follows a short introduction giving the plan of the whole work ³. This consists first of a short description of the seven sins 'be figure & ensample', followed by an orderly survey of the several branches that grow out of each. The 'figures' are animals seen as moral or allegorical types of the Sins. The author mentions as the source of this animal symbolism a *Compendium Theologiae*, lib. 3 ⁴, which, according to Lavynham, is a work either by St. Thomas Aquinas or Albertus Magnus. Bloomfield (pp. 372-3 and p. 410, n. 7) states that the source is probably the pseudo-Gersonian *Compendium Theologiae* ⁵. There is, indeed, complete agreement in title and in the assignment of each sin to a definite animal. But Jean Charlier de Gerson (1363-1429) was a contemporary of Lavynham, so that it seems unlikely that

¹ G. R. Owst, *Preaching in Medieval England*, pp. 283-4.

² Similar pieces of verse are found at the end of the section on Pride:

Ho þan þat wile beyzen him blis!
& also sowle bote lyztly borwe!
These bronchis brekyn he mot y wis.
for pride is þe ferst seed of sorwe.

and at the end of the treatise:

Fro þe seed of sorwe þat is synne god schyld vs þorw his mercy & grawnt vs his grace.
That we mowe after our hennys wendyng come to heuene þt blisful place.

³ The author does not 'plunge into pride at the beginning' as Bloomfield states on p. 216.

⁴ Not the '*Compendia theologia* (sic)', Bloomfield, p. 216.

⁵ Gerson, *Opera omnia*, ed. L. E. du Pin, Antwerpen, 1706, I, 233-422.

our author should have used a pseudo-Gersonian source. Moreover, the pseudo-Gersonian work is not divided into *libri*. Thomas Aquinas is the author of a *Compendium Theologiae*, but it does not deal with the deadly sins. To Albertus Magnus, among many other prominent theologians, was attributed a *Compendium Theologiae Veritatis*¹, which has, however, been shown to be the work of his pupil the Dominican Hugh Ripelin of Strassburg². This work is divided into seven books and has 'in libro tertio' a tract on the deadly sins (pp. 60-69), where we find an exact parallel of Lavynham's comparison (p. 61). From a superficial comparison of the pseudo-Albertian and pseudo-Gersonian tracts it would seem that the latter's treatment of the Sins is based on and is an expansion of the pseudo-Albertian treatise. The symbolic use of animals as types or figures for the seven deadly sins, as found in Lavynham, was a common medieval practice. For medieval man the world outside himself was a book to be read for his instruction and especially moral instruction. Preachers made abundant use of animal lore for popular sermons. Famous examples of the use of animals to portray the Sins are found in the *Ancren Riwele*³ and Spenser's *Faerie Queene*⁴. All this animal lore was to be found in the Bestiaries, animal fables and 'scientific' encyclopaedias such as Thomas of Cantimpré's *De Natura Rerum*, Albertus Magnus' *De Animalibus*, Vincentius of Beauvais' *Speculum Naturale* and in England especially the famous work by the Franciscan friar Bartholomeus Anglicus (c. 1190-c. 1250) *De Proprietatibus Rerum*, the source quoted by Lavynham in his discussion of the appropriateness of the animal comparison at the beginning of the sections.

After this sketch of his plan for the work the author goes on to the systematic treatment of each of the Sins. They appear in the Gregorian order (*siiaagl*) with a slight variation, *Couetyse* (*avaritia*) having been transferred to second place. Lavynham probably took over the order he found in the *Compendium Theologiae*. It seems that an increasing stress had been laid on Avarice or Covetousness since the twelfth century, possibly owing to the increasing importance of a mercantile economy and the beginnings of capitalism⁵. There was also St. Paul's text (I Timothy vi. 10) 'the love of money is the root of all evil', competing with Ecclesiasticus x. 15 'initium omnis peccati est superbia'. *Enuye* (*invidia*) is found after *Wrathe* (*ira*). The same initial letters in the

¹ Albertus Magnus, *Opera Omnia*, ed. Pierre Jammy, Lyons, 1651, vol. XIII, pp. 1-148.

² L. Pfleger, 'Der Dominikaner Hugo von Strassburg und das Compendium theologiae veritatis', *Zeitschr. für kath. Theol.*, XXVIII (1904), 429-40; M. Grabmann, 'Studien über Ulrich von Strassburg', *ibid.*, XXIX (1905), 321-30; *id.*, 'Zur Autorfrage des Comp. theol. veritatis', *ibid.*, XLV (1921), 147-153.

³ Ed. James Morton, pp. 198-208.

⁴ Book I, Canto iv.

⁵ Bloomfield, p. 95.

Latin names account for the frequent interchange of place of these two sins.

Each separate sin is extensively elaborated by Lavynham. After a general definition the animal comparison is worked out mostly with reference to Bartholomeus Anglicus. Then a further explanation of the definition follows, supported by the common sources of Catholic theology, Scripture and Tradition as represented by the Church Fathers. Each sin is subdivided into several branches, a very common practice, officially backed by the Lambeth Constitutions. In all the more lengthy treatises dealing with the Sins this elaboration of the several aspects of the Sins is found under such names as branches, children, daughters and species of the Sins. Lavynham shows a wise restraint in the number of the branches he assigns to the Sins¹. That this sub-division was sometimes rather artificial may be seen in the division of *Glotonye* where the difference between the species is very subtle indeed, if there is any at all.

Canon Law is often quoted by Lavynham in support of his discussion of the vices. Canon Law in Lavynham's lifetime comprised four collections of decretals²:

- 1) The *Decretum Gratiani*, a collection of Council decisions and Papal decretals published c. 1150 by Gratianus, professor of Canon Law at Bologna. The *D. G.* consists of three parts. Part I is divided into 101 distinctions, subdivided into *canones* and is now usually quoted, e.g.: c(anon) 10, D(is-tinctio) 56 (Lavynham: dist. 56 *Diuulgatum est*).

Part II consists of 36 *causae*, divided into *questiones* and *canones*: e.g. c(anon) 17, C(ausa) 12, q(uestio) 1 (Lavynham: 12. q. 1 *habebat dominus*). The third question of *Causa* 33 contains a treatise *De Poenitentia*, which has 7 distinctions, quoted: c. 31, D III de Poenit. (Lavynham: de penit. dist. 3. § *de Ninivitis*).

The third part has 5 *distinctiones*, divided into canons, quoted after the heading of the first section *De Consecratione* thus: c. 24, D. V de Cons. (Lavynham: de consecr. d. 5 *Non mediocriter*).

- 2) The *Decretales Gregorii IX* (1234), compiled by St. Raymund of Pennaforte, also called *Liber Extra*, because it contained canons outside the *Decr. Grat.* They are divided into 5 books and these into *tituli* and *capita*, quoted, e.g.: c(aput) 3, X (= extra), V (liber), 19 (titulus) (Lavynham: extra de vsuris *Quia in omnibus*).
- 3) The *Liber Sextus Decretalium* (1298) of Boniface VIII, a continuation of the five books of Gregory IX. This collection is not quoted by Lavynham.
- 4) The *Constitutiones Clementinae* published by Pope Clement V in 1313. The

¹ In a late fifteenth-century French work *Kalendrier des Bergers* there are 1131 subdivisions (cf. Bloomfield, p. 430, n. 54).

² Editions of the *Corpus Iuris Canonici* are: Ae. Richter, Leipzig, 1833/39 and E. Friedberg, Leipzig, 1879/81, 2 vols.

Though this introduction is not concerned with questions of moral theology, a few words may be said about Lavynham's view of the sinfulness of the deadly sins. The official Catholic point of view was and is that the seven capital sins (the official present-day designation¹⁾ are not in themselves mortal sins: i.e. sins shutting man off from his connection with God and leading him to eternal damnation in hell. The great theologian of the Middle Ages, St. Thomas Aquinas, considered them as tendencies or final causes: 'Et sic dicitur vitium capitale a quo alia vitia oriuntur: et praecipue secundum originem causae finalis' (*Summa Theologica*, I, II, q. 84, art. 3); . . . 'vitia capitalia dicuntur ex quibus alia oriuntur, praecipue secundum rationem causae finalis' (*ibid.*, art. 4.).

The two concepts of the deadly or capital sins and the mortal sins were, however, often confused. Aelfric speaks of the (eight) capital sins in a sermon for the Middle Sunday in Lent and says: 'þas eahta heafod-leahtras fordoð and geniðeriað þa unwæran into hellewite.'² The *Pricke of Conscience* also ignores the distinction between capital and mortal sin (ed. R. Morris, p. 92):

þer er þa hede syns þat er dedely
 Pride, hatreden, and envy
 3364 Glotonye, and sleuthe in Goddes servise,

 3376 Bot-if he hym amende, ar he hethen wende
 He sal noght after his lyfes ende
 Wend strek til purgatory,
 Bot even til helle with-uten mercy.

² *The Homilies of the Anglo-Saxon Church*, ed. B. Thorpe London, 1840 and 1844, vol. II, p. 218.

Another clear example of this confusion is found in the confession formula called *St. Brendan's Confession*¹: 'Also I haue trespassid to þe my God, my Lorde, my fadir and my azenbiere, in þe vij dedely synnes þe whiche þu forbede me to do on payne of euerlastyng dampnacion.' The blending of the two concepts could easily arise in confession where the Seven were used for the examination of the conscience combined with the fact that the mortal sins stood in need of confession and forgiveness first and foremost. A still more important cause for the confusion must have been the fact that Old and Middle English used the same terms for both categories, as will be seen from the following survey:

OLD ENGLISH

1) *Heafod-Gyllas*

Mortal Sin

Law of the Northumbrian Priests (*Ancient Laws and Institutes of England*, ed. B. Thorpe, London, 1840, II, pp. 290/291):

And Godes for-boda we forbeodað. þæt ænig preost oðres cirican. naðer ne ȝebicȝe. ne ȝepicȝæ. buton hine hwa mid *heafod-ȝylte* forwyrce. þæt he weofod-þenunge þanon-forð wyrðe ne si.

(And we, God's messenger, forbid that any priest either buy or accept another's church; unless any one shall foredo himself with a mortal² crime, so that he henceforth be not worthy of the altar service; Thorpe's translation).

Wulfstan (*Homilies*, p. 153, 6-12):
Leofan men, ic will cyððan eow eallum

Capital Sin

Wulfstan (*Homilies*, ed. Napier Berlin, 1883, p. 245, 11-18):

hit is gecweden and on halgum gewritum geræd, þæt *ehla* synd *heafodgyllas*. se forma is ælces yfles ord, se is *superbia* gehaten. se oðer *inuidia*, þæt is anda. se ðrida is *ira*, þæt is yrre se eahtoða is *uana gloria*, þæt is idel gylp.

(It is said and read in Holy Writ that there are eight capital sins. The first is the origin of all evil, which is called *superbia*; the second *inuidia*, that is, envy; the third is *ira*, that is, anger; the eighth is *uana gloria*, that is, vainglory).

The same passage occurs in Byrhtferth's *Manual*, ed. S. J. Crawford, vol. I, *EETS*, London 1929, p. 242, 13 ff.

¹ R. H. Bowers, 'The Middle English St. Brendan's Confession', *ASNS*, CLXXV (1939), 40-49.

² Thorpe translates *capital*.

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and þam huru, þe hit ær nystan,
hwanan seo bysn ærest aras, þæt
bisceopas ascadað ut of cyrican on
foreweardan lenctene þa men, þe
mid openan *heafodgyltan* hy sylfe
forgyltað, and eft hy æfter geornfulre
dædbote into cyrican lædað on
þæm dæge, þe bið *cena domini*,
ealswa todæg is.

(My beloved bretheren, I want to
make known to you all and es-
pecially to those who did not know
before whence first the example
arose that bishops exclude from the
church in early Lent those people
who commit open mortal sin, and
again, after earnest repentance, lead
them back into the church on that
day that is *coena domini*, as is to-day).

2) *Heafod-Leahtras, Heafodlice Leahtras*

Ælfric (*Homilies*, ed. B. Thorpe, II,
London, 1844, p. 591):

Soðlice se ðe ða *heafod-leahtras*
wyrcoð, and on ðam geendað, he mot
forbyrnian on ðam ecum fyre
(He who commits the mortal sins
and dies in them shall burn in the
everlasting fire; Thorpe's
translation).

Modus Imponendi Poenitentiam
(*Ancient Laws and Institutes*, II, p.
266/267):

þonne ælc þara manna þe mid
heafod-leahtre besmiten bið on þære
scire. sceal þonne him to-cuman on
dæg. & hir synna him gecyþan.

Capital Sin

Ælfric (*Homilies*, II, p. 218, 16 ff):

Sceolon cristene men ða *eahta*
heafodleahtras oferwinnan se
forma *heafodleahter* is gyferynys
se eahteoða modignyss. þas *eahta*
heafodleahtras geniðeriað þa un-
wæran into hellewite.

(Christians should vanquish the
eight capital sins. The first capital
sin is gluttony the eighth
pride. The eight capital sins bring
those that are unprepared into the
torment of hell).

Wulfstan (*Homilies*, p. 68, 10-16):

la, hu mæg man eaðost gehwyrfan
fram yfele and fram unrihte, butan

Mortal Sin

(tunc unusquisque hominum, qui capitalibus criminibus polluti sunt, in provincia ista, eo die ad illum accedere debet, et peccata sua illi profiteri).

Blickling Homilies (ed. Morris, *EETS*, London, 1880, pp. 36/37, 2-4):

Gepencean we geornlice þæt we us healdan on þas tid, & on ælce, wiþ þa *heafodlicean leahtras*; forþon æghwylc þara manna þe his lif geendap on þyssum, þonne bið he geteod to þæm ecan wítum.

[Let us earnestly consider that we should keep ourselves at this and every time from deadly (i.e. mortal *Ed.*) sins, for each man who dieth in these shall be doomed to everlasting torment; Morris' translation].

3) *Hæfedsynne, Heafodlice Synne*

Wulfstan (*Homilies*, p. 290, 24-28):
and bebeorh þe wið þa æhta *hæfedsynna*, þæt ðu þa ne fremme:
þæt beoð morðor and stala and manaðas and unrihtgitsyng and unrihtþæmed and gifernessæ and tælnessa and leasa witnessa.

(Beware of the eight mortal ^a sins that you do not commit them: they are murder and theft and perjury and avarice and unlawful fornication

Capital Sin

þæt man wið þa deoflican *heafodleahtras*¹ dæges and nihtes warnje symle? ðæt is gitsung and gifernes, galnes and weamodnys, unrotnys and asolcennys, gylp-geornys and ofermodignys.

(Lo, how may a man in the easiest way turn from evil and from sin, unless that man is always on his guard against the eight devilish capital sins, day and night? That is to say, covetousness and gluttony lust and anger, sadness and sloth, vainglory and pride).

No quotations

¹ Given by Napier in a textual note from the MS. in Corpus Christi College, Cambridge.

^a As Wulfstan knew the traditional concept of the capital sins (see above), he apparently uses the number eight to classify some mortal sins.

and gluttony and slander and false witness).

Poenitentiale Ecgberti (*Ancient Laws and Institutes*, II, pp. 176/177):
forþon Sanctus Agustinus cwæð
on oðre stowe. þæt 3if hwa mið
heafodlicum synnum gebunden wære.
þæt him man to bisceopes dome
tæcan sceolde.

(quoniam Sanctus Augustinus dixit
in alio loco: 'Quod si quis capitalibus
peccatis vinctus esset, sententiae
episcopi assignetur').

4) *Heah-Synne*

Ecgberti Confessionale (*Ancient Laws and Institutes*, II, p. 132/133):
& bebeorh þe wið þa eahta *heah synna*.
þæt þu þa ne fremme; þæt synt morþur.
& stala. & mæne aðas. & 3ytsung.
& unriht-hæmedu. & 3yfernys. & tælnysse.
& lease gewitnysse.¹

No quotations

(et cave tibi ab octo capitalibus
criminibus, ne ea committas; hæc
sunt Homicidium, et Furtum, et
Perjurium, et Avaritia, et Fornicatio,
et Cupiditas, et Detractio,
et Falsum Testimonium).

Durham Ritual (Surtees), 5:

Gisæ 3i folce minvm *hehsynna*
hiara (OED).

(Tell my people their mortal sins).

¹ The same text as in Wulfstan (cf. p. xix) and possibly Wulfstan's source.

No instances have been found of the use of *deadlic* or *deaplic* in connection with sin in Old English. The OE terms *heafod* and *heafodlic* survived into Middle English, to which later the word *dedly* was added.

MIDDLE ENGLISH

1) *Heaued Sunnen, Hauedliche Zennes* etc.

Mortal Sin

Vices and Virtues (ed. Holthausen *EETS*, London, 1888 and 1921, p. 123, 6-9; quotation from a pseudo-Augustinean work):

'Fit enim ueniale per confessionem, quod criminale fuerat per operationem', 'Hit is forgiuenliche senne ðurh andettednesse ðe was arrer *heauedsenne* ðurh weorke'.

Ancren Riwe (ed. Morton, London, 1853): He [David] dude preo vt-nummen *heaued sunnen* & deadliche (OED).

Wycliffe (Sel. Wks., III, 162): þis wedding is broken by iche *hedly synne* (OED).

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Vices and Virtues, pp. 2/3, 7-9:

Giet is an oðer derne senne
Hie hatte *tristicia*, þat is sarinesse.
þes is an of þe *heued-sennes*

(Again there is another secret sin It is called *tristitia*, that is, sorrow. This is one of the cardinal sins).

Ancren Riwe, p. 198:

Her beo nu areawe itold þe *seouen heaued sunnen*.

Ayenbite of Inwyt, (ed. Morris, *EETS*, London, 1866), p. 15:

þe zeue heauedes of þe beste of helle
byeþ þe zeuen *hauedliche zennes* ¹.

The Book of Vices and Virtues (ed. W. Nelson Francis, *EETS*, p. 10, 27-29): . . . þer nys non so holy man in erþe þat may parfytly kepe hym to forsake alle manere of synnes þt comeþ out of þes *heued synnes*
Ibid. p. 104, 4-5: þe *seuene heuede wikkednesses*.

¹ For the parallel passage in *The Book of Vices and Virtues* see under *chef synnes* p. xxii.

2) *Dedly Synnes, Deadliche* (adv.)

Mortal Sin

Ancren Riwle (cf. p. xxi):
He [David] dude þreo vtnummen
heued sunnen & *deadliche*.

Ayenbite of Inwit, p. 223: Ine opre
case me mai zenege, oþer liztliche,
oþer *dyadliche* (OED).

Richard Rolle of Hampole (*English Writings*, ed. Allen, Oxford, 1931, p. 74):
Forþi all þat wil lufe God perfitely,
þaim behoves noght alanly fle al
dedly synnes, bot alsa, als mykel als
þai may, all venial syn.

The Book of Vices and Virtues, p. 71,
28–31: Whan þou seest þat a *dedly synne*
mote so dere be bouzt, þou
woldest rapere suffre to lete men
flee þi skyn of þi body al quyke, er
þou dorstest assente to do o *dedly synne*.

3) *Chef Synnes*

Capital Sin

Ayenbite of Inwit, p. 9:
Lecherie is on of þe zeuen *dyadliche zennes* (OED).

The Book of Vices and Virtues, p. 4,
12–13: . . . lecherie, þat is on of þe
seuene dedly synnes.

Richard Rolle of Hampole (*English Writings*, p. 63):
þe fyrst degre of lufe es, when a
man haldes þe ten commandementes
and kepes hym fra þe *seven dedely synnes*,
and es stabyl in þe trowth of hali kyrke.

Three Middle English Sermons (ed. D. Grisdale, Leeds, 1939, p. 8, 39):
thei schulde not preche to hure
pareschon, but onlich swiche thing
as tei knowe skel vpon, as te 5 wittis,
the 7 dedly synnes, þe 10 comaun-
dementis & swich oþur þat longen
to here estat for to preche of.

The only quotation found is from
The Book of Vices and Virtues, p. 10,
21–22:
þe seuene heuedes of þe best of helle
beþ þe *seuene chef synnes*

Chef synnes, *cheefs synnes* and *cheuetayne synnes* occur in the same passage in other versions of the *Somme le Roi* and apparently echo the French text. The version in MS. Add. 37677 has *principal synnes* and Caxton in his *Royal Book* translates: 'The vij hedes of the sayd beest ben *the vij chyef dedely synnes*',

which is either pleonastic or shows once again the confusion of mortal and capital sins ¹.

The first occurrence of the word 'deadly' for the capital sins, according to the OED, is to be found in the *Ayenbite of Inwyrt* (1340; see quotation above), where the old and new term occur side by side ². Lavynham uses 'deadly' throughout. He does not explicitly discuss whether or when the chief sins are mortal or venial as was done in the *Compendium Theologiae* of the pseudo-Gerson and Hugh of Strassburg. There are, however, some indications pointing to Lavynham's opinion about the gravity of the Sins. In the discussion of *Abusyon*, one of the branches of *Lecherye*, he makes a distinction between 'dedly' (i.e. mortal) and venial sins and likewise under the branch of *Pollucion*: 'Somtyme it [Pollucion] fallyth of þe deuelys deceyt & þan it is a venyal synne. And sumtyme it comyth of to mochil mete & drinke & þan it is a dedly synne' (p. 25, ll. 5-8).

Dr. Donald J. Lloyd in his unpublished edition ³ of MS. Laud Miscellaneous 23, which contains a copy of Lavynham's text, points out a very close similarity between our treatise and parts of *Jacob's Well*. The latter work is a religious encyclopaedia in the form of sermons of the first half of the fifteenth century of unknown authorship, in which the whole penitential and theological lore is condensed for lay and clerical persons ⁴. As was to be expected, the seven deadly sins form part of the contents of this work. Referring to the story in John iv. 6 of Jacob's Well and the Samaritan woman, man's soul is compared to a well in which the Sins are found as seven layers of 'wose' (= mud) covering the clean bottom of the well. The treatise on the Sins is considerably longer than Lavynham's, has many more subdivisions and is artificial to a degree owing to its basic pattern of the layers of mud. Dr. Lloyd says (p. 274): 'In order of material and in illustration of the various sins it [Lavynham's tract] departs markedly from *Jacob's Well* . . .' But parts of the treatise closely resemble our tract, especially in the first five Sins. In the last two, gluttony and lechery, there is only an occasional resemblance. In the parallel passages, according to Lloyd, there is a sentence by sentence relationship which is very close, although not usually a word for word correspondence. Dr. Lloyd suggests that this resemblance is due to a common Latin original. The present editor thinks this explanation hardly meets the case. If Dr. Lloyd were right in his

¹ Cf. *The Book of Vices and Virtues*, pp. xlii-xliii.

² The term 'mortal' is first recorded by OED in Lydgate (1426) *De Guil. Pilgr.* 1286: 'Dedly synne . . . The wych ycalyd ys 'mortal' Be-cause hys hurtys flynally Ben in effect verray dedly.'

³ *An Edition of the Prose and Verse in the Bodleian Manuscript Laud Miscellaneous 23*, Yale dissertation, 1943.

⁴ Partly edited by Dr. Arthur Brandeis, *EETS*, o.s., 115, London, 1900.

suggestion, it must be admitted that Lavynham made by far the better use of this source, his tract being concise, well-constructed and balanced, whereas the treatment in *Jacob's Well* is rambling and loses itself into too many details. It is of course impossible to give any absolute proof, but it would rather seem that *Jacob's Well* is a compilation in which the author made eager use of a learned tract that was well-known in his time. Lavynham's work possibly had a still wider circulation than appears from the now extant manuscripts. The editor of *Jacob's Well* assumes that this work, in all probability, was written in the first quarter of the fifteenth century, the period in which many of the transcripts of our text were made. The argument for the suggestion that the author of *Jacob's Well* copied Lavynham can be based on stylistic grounds. There are many passages that are parallel in *Jacob's Well* and in Lavynham, but in many of these passages *Jacob's Well* goes on by giving lengthy enumerations of the many different ways man may trespass in a particular sin and adds long, and often absurd, anecdotes as illustrations. Compare, for instance, the passages on Idleness, especially towards the end:

JACOB'S WELL

þe thredde fote brede of wose in
slauthe, þat lettyth þe to begynne
þi good lyif, is ydelnesse. þat lyketh
wel þe feend. for whanne þe deuyl
fyndeth a man ydel, þanne he
makyth hym to thynken on pride,
& lechery, & on glotonye, & on
opere vyces. & after þo studying &
þe thynkyng on þo vyces, þe feend
steryth hem so þerto, þat þei drede
nozȝt to do synnes. þis ydelnesse is
whanne þou louyst non occupacyoun
but veyn & ydell, as þus, to thynken
ydell thowȝtes, to spekyn ydel
woordys, to don ydell dedys, þat arn
werkys of no profyȝt, as to pleyin at
þe tablis, at þe chesse & þe chekyr,
at þe hasard, & at swyche opere vayn
pleyis, in vntyme & out of mesure,
leuyng for hem opere occupacyouns
þat wern frutefull. vnde ezeziel xvj.
'haec fuit iniquitas sodome, super-

LAVYNHAM

Idilnesse is whan a man louyth noon
occupacyon but vanyte and werk
wt owte profite. as pleyng at þe
tables. at þe chesse. at þe dees. &
alle oper game þt no profyte is inne.
þe whiche ho so vsith it out of mesure
& in vntyme. leuyng perfor a beter
occupacion he fallyth in þis vice. In
þis vice trespassen al þo lewid &
lerid þt whan þey scholde serue god
byn idil. or ellis occupized a bowte
þing þt is lasse worth boþe to þe

bia, saturitas panis, & ocium.' þe wyckednes of sodom was pride, delycasyes, & ydelnes. Jerom in a pystel seyth, Alwey do sum good werk, þat þe feend may fynde þe occupyed; for he may noȝt lyztly be takyn of þe devyll þat alwey hauntyth good occupyoun. 'Semper aliquid boni operis facito, vt diabolus inueniat te occupatum; non faciliter capi potest a diabolo, qui in bono vacat exercicio.' 'Idilnes is also whanne, out of tyme & out of mesure, þou zeuyst þe to hunt- yng, hawkyng, foulyng, fysching; to gon to wakys & to wrestlynges, to daunsynges & to steraclys, to ta- uernys, to reuell, to ryott, to sche- tinges, to feyrys, to markettys on þe holy-dayes, & to chaffarynge, & levyst þi paryschcherche & þi seruyse; & in doinge þi pylgrimage on holy-dayis; & in pleyng at þe two hande swerd, at swerd & bokelere, & at two pyked staf, at þe hurlebatte; & to harpyn, lutyn, to scornyn, & to zeuyn þe to euyll cumpany, in mysspendyng þi good & þi freendys good, & in zeuyng euyl exaample, & in wykkyd de- syres in euyll wyllys, & in steryng opere to euyll, in wycked coun- seylyng, in defoulyng þe halyday, in synne & in euyll werkys. Alle þise forseide are werkys of ydelnesse, in slawthe of goddys seruyse, lettynge man fro þe begynnyng of his good lyif (pp. 105/4-106/2).

body & to þe sowle. Of þis vice spekyth god almyȝti be þe prophete *ezechiel*. & seyþ þus. *Hec fuit iniquitas sodome. superbia. saturitas panis et ocium ipsius. Ezechiel 16.* Of sodome þis was þe wickidnesse. pride welfare of mete & drinke & ydilnesse. This vice was odyous to þe wyse men of þe paynemys lawe. & moche more odious it owith be to þe wyse men of cristis lawe. for why þe poete *ouidie* which þt was a paynym seyþ þus & est libello. *de remedio amoris. Ocia si tollas periere cupidinis artes.* ȝif þou he seyþ do ydilnesse away as it is nedful þan perschyn þe craftis of loue þt is vnlefful. And þerfor seynt *Jerom* seyth þus in on of his pistlis. *Semper aliquid boni operis facito vt diabolus te inueniat occupatum. non enim faciliter capi potest a diabolo qui bono vacat exercicio* (pp. 16/38-17/16).

It will at once be seen that Lavynham's style and treatment are more scholarly without going into too many details. Another good example of

how Lavynham's concise and general treatment is expanded by the author of *Jacob's Well* is to be found in the discussion of *Recheleshed*:

JACOB'S WELL

þe secunde fote brede of wose in slowthe, lettyng amending of lyif, is reccheleshed or neclygence; þat is, whanne þou lyst noȝt besyen þe to amende þe, ne to do gode dedys, ne to do goddys wyll. þou recchyst neuere whepir þou gost to cherche or nay, or whethir þou here divine seruyse or nay. þou recchyst neuere whethir þi neyȝboure fare wel or euyll, whepir he be syke or hool, nedy or vntedy, ryche or poore. þou hast an eyȝe to þi-self but to non opere. þou dredyst noȝt god þat dost þus; for he þat dredyth god no-thing he slowȝthyth. ecc. xij. þis negligens makyth þe ofte tyme dystRACTE, & to make manye defawȝtes in þin offyce, in þi seruyse, & in þi prayerys, & in þi gouernaunce of þi wyif, chylderyn, & seruauuntys, & of houshold; & recheles in cure of soule; and recheles in dysposyng þin owyn good, & operes also; & hast noȝt tawȝte, ne leryd, þi pater noster, Aue, & Crede. and þou hast seyð rechelesly þi seruyse in rape, in syncopyng, in ouyr-skypppyng, in omyttyng. noȝt kept þe haly-day, noȝt kept thy penaunce, takyng non hede of þi wycked suspectys, & of þi fals demynges, ne of þi styrynges opere to synne, ne of þi consentyng to euyll (p. 108/10-28).

LAVYNHAM

Recheleshed is whan a man dop not his diligence to godward ne to hys euyncristyn. as þus. he takyth noon hede wheþer he go to cherche or go not to cherche. wheþer he here matynys or noon. wheþer he here masse or no masse. Also he doth not his deuer to wetyn how his pouer euen cristyn fare be sydyn hym. be þey sek be þey not seek. be þey nedy be þey not nedy. fare þey wel fare þey not wel. he makyþ no fors but haþ an eyȝe alwey to him silf & to no body ellys. & swich a man loueth not his god ne dredith not his god. for why *Salomon* seyth þus in his bok *Qui timet deum nichil negligit. ecclesiastici 12*. Ho þt dredith god almyȝty he dipisith no þing þt made is to his worschip (p. 17/20-30).

Many more very close verbal parallels might be given, e.g. in the case of Sluggishness (p. 103) and Gluttony (pp. 141 & 142), but the material quoted would seem to give sufficient evidence for the reasonableness of the supposition that the unknown author of *Jacob's Well* made use of and adapted Lavynham's tract for preaching purposes.

THE AUTHOR

The ascription of the authorship to Lavynham rests upon the colophon of MS. Harley 211, f. 46v: 'Explicit Tractatus De Septem Peccatis Mortalibus. Quem Composuit Reuerendus Magister Frater Ricardus Lauynham. Ordinis Beatissime Dei Genitricis Marie De Monte Carmeli', written by the same hand as the text. The strength of this evidence is supported by the fact that Harley 211 was a volume composed and used by the Carmelites in East Anglia (see p. xxxiv-xxxvi) shortly after Lavynham's lifetime. Moreover, the treatment and contents of the tract would well fit in with the authorship by a learned member of one of the mendicant orders.

At the end of the copy in Harley 2383, f. 78v occurs the entry 'Explicit materia ista Quod iohannes mydwynter', but this would rather seem to indicate the transcriber of the text (cf. p. xxxviii-xxxix). In Royal 8. C. I we find the name of the Austin friar 'Io Waldeby', the author of the three preceding treatises, erroneously added at the top of the text by a much later hand.

The earliest documentary evidence about Lavynham¹ is found in a list of Carmelite writers compiled by Johannes Grossi², a prior general of the Carmelite order, who died c. 1434. Grossi speaks only about Lavynham's literary activities: 'Magister Rychardus lowinham doctor oxoniensis / composuit multos laudabiles tractatus / in logicalibus / & physicalibus Item scripsit determinaciones quas legit oxoniis contra lullardos Item scripsit determinaciones pro libro brigide sanctae / quas legit oxoniis & londoniis Item incepit sollempnissimum opus de ordinis fundacione & multiplicacione / quod opus sollempnissimum quasi ad finem compleuit' (Bamberg, MS. Theol. 218, f. 79v).

Johannes Trithemius, abbot of the Benedictine monastery at Spanheim in Germany at the end of the fifteenth century, somewhat expands these meagre data in his *De Viris Illustribus Ordinis Carmelitarum* (1492)³. He says

¹ The spelling used in MS. Harley 211.

² Ed. Fr. Bartholomeus Xiberta, O.Carm., *De Scriptoribus scholasticis saeculi XIV ex Ordine Carmelitarum*, Louvain, 1931, p. 42-43, from MS. Theol. 218, Staatliche Bibliothek Bamberg, ff. 78r-80r.

³ Ed. Fr. Daniel a Virgine Maria, *Speculum Carmelitanum*, vol. II, Antwerp 1680, p. 903, n. 3135. Another edition of this work of Trithemius appeared at Cologne in 1643 in a collection of works on the Carmelite order and its famous members, ed. by Jodocus Kalkoven, entitled *De ortu et progressu ac viris illustribus Ordinis Gloriosissimae Dei Genitricis, semper Virginis Mariae de Monte Carmelo* (pp. 34-63).

that Lavynham was a doctor of theology of the University of Oxford and abundantly praises him for his sharp intellect and for his qualities as a debater and preacher.

The poems entitled *De Illustribus Carmelitis* by the Englishman Laurentius Burell (d. 1514) in Harley 1819, ff. 13^r-16^v and ff. 65^r-70^v, contain no reference to Lavynham.

The *Speculum Carmelitanum* published at Venice in 1507 (usually called the 'old Speculum' to distinguish it from the *Speculum Carmelitanum* by Fr. Daniel a Virgine Maria, O.Carm., Antwerp, 1680) has only a very short paragraph about our author. The only point of interest is that the old Speculum has his name as *Rit. lanynham*.

Most of the evidence about Lavynham and his works is to be found in a number of bio-bibliographies, e.g. John Leland's (1506?-52) *Commentarii de Scriptoribus Britannicis*¹, John Bale's *De praeclaris Ordinis Carmeli Scriptoribus, Anglorum Heliades* (1536) and *Scriptorum Illustrium Maioris Britanniae Catalogus*², Thomas Tanner's *Bibliotheca Britanno-Hibernica*³ and Fr. Cosmas de Villiers', O.Carm., *Bibliotheca Carmelitana*⁴.

From these sources we get the following picture of Lavynham (his name is variously spelled Lavenham, Laving(h)am). The author was probably a native of the Suffolk village of Lavenham, 20 miles from Ipswich. At a very early age he entered the Carmelite house at Ipswich, where he seems to have excelled in piety and application to his studies. According to our sources he was sent to Oxford at his own request to study theology. In course of time he took his doctor's degree. C.L. Kingsford⁵ has his doubts about this degree on the ground that in a list of heresies of John Purvey drawn up by Lavynham the latter is called *magister*. The same title is given him in the colophon of Harley 211. Bale⁶ says: 'Oxonii gradatim ad theologici magisterii euectus (fuit) fastigium', and de Villiers⁷: 'Theologici magisterii supremam adeptus fuit lauream.' These expressions seem to point to a doctor's degree. Moreover the title of magister was the usual one for a doctor of theology⁸. Tanner⁹ records that shortly after Lavynham took his degree he was prior of the

¹ Ed. A. Hall, 2 vols., Oxford, 1709.

² Respectively MS. Harley 3838 (Bale's autograph), ff. 156^r-256^v (Lav. ff. 187^v-188^v), *id.*, ff. 3^r-117^r (Lav. ff. 80^v-81^v) and Basle, 1557, p. 508 ff.

³ London, 1748.

⁴ Orleans, 1752; ed. Gabr. Wessels, O.Carm., Rome, 1927.

⁵ *D.N.B.*, s.v. Lavenham.

⁶ *Catalogus*, p. 508.

⁷ *Bibliotheca*, vol. II, 679.

⁸ See Dr. L. M. Fr. Daniels, O.P. in his edition of Meester Dirc van Delf, O.P., *Tafel van den Kersten Ghelove*, Nijmegen-Utrecht, 1939, vol. I, pp. 12-16.

⁹ *Bibliotheca*, p. 470, n.b.

Carmelite house at Bristol. His excellent mental faculties were rewarded with a chair of theology at Oxford. To his reputation as a scholar testifies a list of some 60 treatises on theological and philosophical subjects given by Bale, Tanner and de Villiers.

In some of our documents Lavynham is said to have been confessor to King Richard II. The first to mention this is Bale, followed by de Villiers and others. But from the time that Henry III in 1256 chose a friar-preacher for his confessor, the Dominicans remained confessors to the Plantagenet kings for 144 years without intermission¹. Richard II had Thomas Rushook and Henry Wylie, both Dominicans, as his confessors successively². Moreover, from other facts it appears that Richard had a predilection for the Dominican friars. The king seems to have been a member of their Third Order and on September 8, 1395 he and all clerics in attendance at court were granted a papal licence to say the Divine Office according to the Dominican use³. In the light of this knowledge it seems very unlikely that Richard should have had a Carmelite confessor.

Meanwhile Lavynham played an active part in the campaign against the Lollards, of which one document has come down to us, a list of heresies of John Purvey (see below).

The Carmelite friars in Lavynham's period were, as a body, very prominent opponents of Wycliffe and the Lollards⁴. John Cunningham (or Kynnyngham, c. 1320-1399; cf. p. xxxv) of the Ipswich convent and like Lavynham a native of Suffolk was one of the first to attack Wycliffe in the early 1370s. He was present at the Council of Blackfriars (May 1382) where Wycliffe's erroneous doctrines were condemned and preached a sermon against his opponent's heretical conclusions at the end of the Council. To two Carmelite Provincials in or near Lavynham's time, Stephen Patrington (d. 1417) and Thomas Netter of Walden (c. 1380-1430), we owe a vast collection of documents relating to the Wycliffe and Lollard controversy. These records cover the period of Cunningham's first determinations against Wycliffe to the examination of William Whyte by the bishop of Norwich in 1428. They have been preserved in the Bodleian MS. e Museo 86, which bears the title *Fasciculi Zizaniorum Magistri Johannis Wyclif cum Tritico*, and were written down by a Carmelite in East

¹ For a list of Dominican confessors to the Plantagenets see C. F. R. Palmer, 'The King's Confessors', *The Antiquary*, XXIII (1890), pp. 114-120, 159-161, 262-266.

² *The Antiquary*, p. 265 and Bede Jarett, O.P., *The English Dominicans*, London, 1921, p. 38. Richard's successor, Henry IV, at first had a Carmelite confessor, but later went back to the Dominicans (Jarett, p. 106).

³ *Ibid.*, p. 140.

⁴ Cf. Lancelot C. Sheppard, *The English Carmelites*, London, 1943, pp. 42-46; Aubrey Gwynn, S.J., *The English Austin Friars in the time of Wyclif*, Oxford, 1940, pp. 228-9; p. 234; *Fasciculi Zizaniorum*, ed. W. W. Shirley, London, 1858, *passim*.

Anglia in 1439 (cf. p. xxxv). Archbishop Courtenay instructed the Carmelite doctor Peter Stokes (d. 1399) to publish the Conclusions of the Blackfriars Synod at Oxford, for which, according to his own account, he even went in danger of his life.

The only date mentioned in Lavynham's biographies is that of his death. Bale states in *Anglorum Heliades* (f. 81^v) that he died in the Carmelite convent at Bristol and gives the date 1383 in *De praeclaris Ord. Carm. Scriptoribus ac Theologis Catalogus* (f. 188^v). In *Scriptorum Illustrium Mai. Brit. Cat.* the statement that our author died at Bristol 'aetate virili' is qualified by the addition that according to most sources he was beheaded on Tower Hill together with his friend the Archbishop of Canterbury, Simon Sudbury, in the Peasants' Rising of 1381¹. De Villiers in his *Bibliotheca* tells the same story. Leland² gives the date 1383, but the place as Winchester. Recent Spanish publications³ follow the Bale tradition of Lavynham's violent death in 1381. As already said (p. xxx) we possess a list of heresies of John Purvey, drawn up by Lavynham, which has been preserved in the *Fasciculi Zizaniorum*⁴. The title of this document is: *Haereses et Errores Domini Johannis Purvey Sacerdotis, extracti de libello suo Haeretico*. The heretical booklet meant here is the *Ecclesiae Regimen*, generally acknowledged now as the work of John Purvey or at least composed under his supervision⁵. In 1395 a number of Lollards addressed a petition in Latin to Parliament for the reformation of the Church, drawn up in *XII Conclusiones*⁶. These conclusions were based on a more lengthy Latin tract, the *XXXVII Conclusiones*⁷. At the end of the *XII Conclusiones* it says: 'Et quamvis istae materiae sint hic breviter notatae; sunt tamen aliae plures totaliter in nostro proprio langagio, quas vellemus ut essent communes toti populo christiano.' This vernacular book must be the *Ecclesiae Regimen*⁸. There is a striking difference in tone between the two Latin documents and the *Eccl. Reg.* Both *Conclusiones* are moderate

¹ Based on a reference to a Carmelite Richard in Polydore Vergil's *Historiae*, lib. 20.

² *Commentarii*, p. 471.

³ Fr. Alberto de la Virgen del Carmen, O.C.D., *Historia de la Filosofía Carmelitana*, Avila, 1947, p. 107, no. 374 (once giving the date 1481) and Fr. Matias del Niño Jesús, O.C.D., 'El Carmelo frente a la falsa Reforma', *Revista de Espiritualidad*, V (1946), p. 307.

⁴ Ed. Shirley, pp. 383-399. An English translation is found in John Foxe, *The Acts and Monuments*, ed. J. Pratt, London, 1877 f., vol. III, pp. 286-92.

⁵ See H. B. Workman, *John Wyclif*, Oxford, 1926, vol. II, pp. 392-5.

⁶ Wilkins, *Concilia*, II, pp. 221-3.

⁷ Ed. H. F. B. Compston, *English Historical Review*, XXVI (1911), 739-49.

⁸ Ed. J. Forshall, London, 1851, who gave it the curious title: *Remonstrance against Romish Corruptions in the Church, addressed to the People and Parliament of England in 1395*.

documents, whereas the *Eccl. Reg.* is full of invective against the Pope, prelates and priests. This vehement language is clearly echoed in Lavynham's list of heresies. So it seems pretty certain that Lavynham must still have been alive in 1395¹. Another piece of evidence that Lavynham survived the date 1381 may be that among his works is mentioned a treatise: *Determinationes Notabiles Oxonii & Londini publice lectae pro Revelationibus S. Brigittae*, lib. vii. St. Birgitta's canonization only took place on October 8, 1391. But according to W. P. Cumming², quoting Bale (*Script. Ill. Mai. Brit. Cat.*) and Pits (*De Illustribus Angliae Scriptoribus*, Paris, 1616), the Dominican Thomas Stubbes (d. 1373) lectured on the Revelations at Oxford before Birgitta's death in 1373. So Lavynham's *Determinationes* may date from before 1381. The *incipit* 'Stupor et mirabilia audita sunt', given by Tanner and others, is really the beginning of the Prologue to the Revelations written by Matthias, father confessor to St. Birgitta, and it may be that the 'notable lectures' are merely seven books of the Revelations with the usual Prologue³.

¹ According to K. B. McFarlane (*John Wycliffe and the Beginnings of English Non-conformity*, London, 1952, p. 127) Lavynham began to make a collection of Purvey's heresies about 1388, when he was prior of the Carmelite house in Bristol, where Purvey had taken refuge after Wycliffe's death. Even this earlier date shows that Lavynham was still active after 1381 or 1383. McFarlane, however, does not refer to any source to substantiate his statement.

² *The Revelations of Saint Birgitta*, EETS, o.s., 178, London, 1929, p. xxix.

³ *Ibid.*, n. 1; cf. Appendix II, no. 53.

THE MANUSCRIPTS

Lavynham's treatise has been preserved in fourteen MSS. Five of these are in the British Museum: MS. Harley 211, ff. 35^r–46^v, MS. Harley 1197, ff. 9^r–29^r, MS. Harley 1288, ff. 64^r–75^r, MS. Harley 2383, ff. 65^r–78^r and MS. Royal 8. C. I, ff. 144^r–156^v. One copy is in MS. Anc. 3, ff. 133^v–145^v in Dr. Williams's Library, 14 Gordon Square, London. The text also occurs in MS. Ff. vi. 31, ff. 11^r–60^r in the Cambridge University Library and in MS. B. 14. 19, ff. 243^r–258^r of Trinity College, Cambridge. The Bodleian Library at Oxford has four volumes in which the tract is found: MS. Ashmole 750, ff. 89^r–96^r, MS. Douce 60, ff. 193^r–213^r, MS. Laud Misc. 23, ff. 23^r–39^v, MS. Rawlinson C. 288, ff. 1^r–13^v. A further copy is in the St. Peter Hungate Museum of Church Art at Norwich in volume 48.158.926, ff. 31^r–58^v and one in MS. Brotherton 501, ff. 68^r–74^r in the Brotherton Library of the University of Leeds.

None of the bio-bibliographies enumerated on p. xxix mentions Lavynham's treatise or any other English work by Lavynham. C. L. Kingsford in *D.N.B.* gives only the Harley 211 copy of the treatise on the Sins. Xiberta¹ has Harley 211, 1197, 1288 and Royal 8. C. I. as containing work by Lavynham, to which Pfander adds Rawlinson C. 288². Bloomfield lists the tract in MS. Harley 211 (p. 216) under fifteenth-century English literature. In his chapter on the English Sin literature of the fourteenth century he mentions a *lytyll tretys* in MS. Harley 2383, but does not recognize it as Lavynham's work. In a note on this MS. (n. 70, p. 410) he states that the same treatise appears in Harley 1197 and observes that it is also found in Harley 211, 'ascribed to a Mag. frater Ricardus', without apparently realizing that this Richard is the same as that occurring on p. 216. The copy in MS. Laud Misc. 23 is also identified by Bloomfield. Fr. Alberto de la Virgen del Carmen, O.C.D. (cf. p. xxxi, n. 3) does not mention Lavynham's treatise.

Harley 211

Harley 211 (*Cat. Harl. MSS.*, I, 66–68) is a parchment manuscript, measuring 7½ × 5 in., and has 202 leaves, numbered in pencil 1–200, ff. 103 and 121 being double. On the spine of the modern binding it bears the title: *Collectanea Theologica Lat. Angl. Orationes Piaae etc.*

¹ *De Scriptoribus Scholasticis* . . . , p. 49.

² *JEGP*, XXXV (1936), 'Some Medieval Manuals', p. 257, n. 34.

Lavynham's treatise at ff. 35^r-46^v is written in a somewhat current hand of the middle of the 15th century. There are red initial capitals at the beginning of each section dealing with one of the Sins, while smaller capitals are marked with red. The first three lines of the treatise are underlined in red and so are all the Latin quotations, the definitions of the Sins and the names of the branches. Each leaf contains 36-40 lines. At the top of f. 35^r *Pryde* is added by the same hand as the rest of the tract, while there are two catchwords (*Rauayne* and *Sacrilegie*) in the right hand margin of f. 39^r, opposite the beginnings of the sections dealing with these branches. At the top of f. 39^v there is a blank of about 1½ inches, possibly left open by the scribe because he was not satisfied with the treatment of Sacrilege as only comprising sacrilegious theft. A colophon at the bottom of f. 46^v ascribes the treatise to Lavynham. It is written by the same hand in slightly more ornamental script. Underneath this colophon is the number .161. in the centre of the page. The volume opens with some offices in Latin (15 psalms, Matins of the Virgin Mary, Vespers of the dead and a commemoration of the dead), ff. 1^r-34^v, written by one bookhand of the first half of the 15th century. A similar hand, but more current and mostly lacking the blue initials of the first part, is found in some of the English tracts following the tract on the deadly sins. These items comprise a treatise on the commandments (ff. 47^r-65^r), instructions how to comfort the sick and the dying (ff. 65^r-69^r), another, more popular, treatise on the seven chief sins (ff. 69^v-84^v) and remedies for them (ff. 86^r-101^r). The other portions by this hand are in Latin and occur at ff. 104^v-146^v, 148^r-162^v, 170^r-3^v, 175^r-6^r, 178^r^v, 180^r-2^v, 184^r-191^v. They consist almost entirely of devout prayers, litanies, antiphons etc. The intervening blanks are filled with additions by other hands of the mid or late 15th-century. Dom A. Wilmart¹ (being concerned with the Latin prayers) tentatively dates the volume as first half of the 15th century.

The book as a whole seems chiefly intended for prayer and study, but it includes pastoral items such as the instructions for the visitation of the sick, the proclamation of an indulgence in the diocese of Ely (f. 101^v) and three confession formulas (ff. 102^r-103^v, 104^v-108^v and 109^r^v). The English tracts on the Sins and the commandments, though not drawn up in sermon form, could, of course, be of use to those entrusted with the cure of souls.

There are strong indications that the volume belonged to the Carmelites in East Anglia at Ipswich and Norwich². At the head of f. 190^v at the beginning of a 'Deuota Letania', in a hand like the main one, though in somewhat

¹ *Auteurs Spirituels et Textes dévots du Moyen Âge Latin*, Paris, 1932, p. 555.

² The other Carmelite houses in Norfolk and Suffolk in the fourteenth and fifteenth centuries were at Blakeney, Burnham Norton, King's Lynn and Yarmouth; cf. Knowles and Hadcock, *Medieval Religious Houses: England and Wales*, London, 1953, pp. 196-9.

different ink, appears for no clear reason the name 'Magister kynnyngham'. John Kynnyngham (1320?–1399) was a Suffolk man and was of the same convent as Lavynham, that of Ipswich¹. A possible ascription of authorship by the same hand appears in a rubric at the head of the other tract on the Sins at f. 69^v: *R. Alb*. It possibly refers to Roger Albanus, a London Carmelite writer who died about 1450, and who might have been the author in point of date and matter. In another Litany of the Saints (ff. 114^r–6^r) occur three British saints, viz. Etheldreda, Wenefreda and Ositha, the last especially cultivated in Essex and Suffolk.

The number 161 at the bottom of f. 46^v calls for some comment in this connection. A plausible explanation for the appearance of this number might be that it is a folio-number referring to the place of the tract in a different or the same volume. The original folio-numbers in the Bodleian MS. e Museo 86 (*Fasciculi Zizaniorum*) are also written in the centre (though at the top) of each leaf in a very similar style. The script of the Bodleian MS. is very similar to the main hand of Harley (cf. p. xxxiv) and the MS. is dated 'Petri et Pauli anno 1439', a date that would tally with the period in which the main part of Harley was written. E Museo 86, moreover, is a Carmelite volume collected by Stephen Patrington and Thomas Netter of Walden (cf. p. xxx) and, as A. I. Doyle of the University of Durham informs me, the cast of its English is East Anglian. So both volumes may have been made at about the same time and at the same place, possibly Ipswich rather than Norwich where Harley was later (see below).

The puzzle of the number is, however, made even more complex by the fact that the number 161 also occurs in the centre of the first capital of *Glotonye* (19/16). This would seem to make the folio-number theory invalid. There is the possibility that 161 is a cypher for the scribe's name or initials, but a simple decoding formula of counting the letters of the alphabet does not produce anything convincing (AFA).

Some late additions are definitely Carmelite. At f. 85^r there is a Latin hymn to Elias as founder of the order. In the litany on ff. 114–6 occur the Carmelite saints Albertus and Angelus². The words 'doctoor Waterpytte dedit Ricardo Cake(?) istum librum' at f. 166^v refer to Thomas Waterpytte who was prior of the Norwich convent at least from 1486–91³. At f. 174^v is an antiphon and commemorations 'de beato Alberto' (see above). A note on the origin of the Carmelite order appears at f. 192^r. The book was also used and owned by Thomas Scrope or Bradley (Leicestershire). He was a Carmelite

¹ Lancelot C. Sheppard, *The English Carmelites*, London, 1943, p. 42.

² Albertus Siculus, d. c. 1307 and Angelus Hierosolymitanus, d. May 5, 1220 (*Bibliotheca Carmelitana*, vol. I, 18 and 112).

³ John Kirkpatrick, *History of the Religious Orders and Communities and of the Hospitals and Castle of Norwich*, (written 1725), Norwich, 1845, p. 181.

friar and anchorite of the Norwich convent for fifteen years until he was consecrated bishop of Dromore in Ireland in 1450 (cf. f. 191^v). He seems, however, never to have resided in his diocese, but acted as suffragan to the bishop of Norwich until 1477¹. After his death in 1491 he was buried at Lowestoft. His name occurs twice in an 'Orate pro anima' at ff. 174^r and 191^v; at f. 176^r are a hymn and prayer to several saints named Thomas and at ff. 167^r-179^v an office: *Ordo ad includendum hominem vel feminam*, intended for a bishop. Some of these entries (the *Ordo* and the invocation of patrons) were probably written by Bradley himself and it is possible that the others are also by his hand. A comparison of these texts with Bradley's other manuscripts (e.g. Univ. Lib. Camb. Ff. vi. 11 and Lambeth 192) should produce a more definite decision.

Harley 1197

This 'thick volume', as the catalogue of Harleian MSS. (I, 595-6) has it, comprises 413 folios, but consists of two parts, the first (ff. 1-76) being vellum and the other paper. Its size is $7\frac{1}{2} \times 5\frac{1}{2}$ in.

Only the first section, written by two mid 15th-century hands, is relevant. Item 1 (ff. 1-8^v) is an imperfect copy, with four leaves missing between ff. 2 and 3, of the commandments treatise from the *Pore Caitiff*, a series of tracts for simple people. Then follows Lavynham's tract in a beautiful book-hand (ff. 9^r-28^v). This copy contains a lengthy addition in the branch of blasphemy, not found in any of the other copies and for which there seems no adequate reason. It is followed by an exposition of the Lord's Prayer (ff. 28^v-48^v), six further chapters from the *Pore Caitiff* (ff. 48^v-55^v), an incomplete tract 'De militia spirituali' (ff. 56^r-60^v) and a translation of Peter of Blois' treatise *De Duodecim Utilitatibus Tribulationis* (ff. 61^r-74^v). The vellum part ends with an imperfect moralisation on the five wives of Pharaoh (ff. 75^r-76^v). That the rest of the volume was bound up with the vellum at a later date, probably after 1600, may be inferred from a table of contents of the first part (f. 8^v) where it says 'Atque haec sunt omnia libri contenta: Anno Domini 1600'. The bulk of the contents of the second part belongs to the reign of Henry VIII and mainly consists of documents pertaining to the Archbishop and the Cathedral of Canterbury.

The language of Lavynham's tract in this MS. is Southeast-Midland: *schall* for 'shall'; *a + m* or *n* is spelled *a* or *o*; *hem* for 'them'; pres. ind. 3rd sing. *-eth*; pres. ind. pl. *-en*; no initial *v* for *f*².

¹ Cf. *Handbook of British Chronology*, ed. F. M. Powicke, London, 1939, p. 191.

² Cf. Moore-Meech and Whitehall, 'Middle English Dialect Characteristics and Dialect Boundaries', *University of Michigan Essays and Studies in English and Comparative Literature*, XIII (1935), 1-60 and Dialect Map.

This MS., entitled *Narrationes Legendariae et Tract. Ascetici* and measuring $8 \times 5\frac{1}{4}$ in., has 105 leaves, which are numbered consecutively in pencil from 1-105. There is, however, an older numbering in ink, starting with 9 and running on to 126. This older numbering shows that several leaves of the original MS. are wanting. In the following survey the old folio-numbers will be given in brackets.

The text of Lavynham's treatise is at ff. 64^r-75^v (81^r-93^v). It begins at the end of the general introduction: 'the seuene dedly synnes be thaimself as god wyl gyfe me grace. Pryde is noght ellys but . . .', and then runs on regularly to the end of f. 70^v (87^v), which gives the first words of *Sacrilege*: 'sacrilege is qwhan a man stelys any thyng oute of holy chyrche as lawe'. F. 71^r (89^r) begins with: 'saynt steuen dyde þe same' in the discussion of *Wrath*. From then on the text is complete again until it breaks off at the bottom of f. 75^v (93^v) with the words: 'of periles þat may fall þerof as þus. Som man thynk'. The gap between f. 70^v and f. 71^r is indicated by the older folio-numbers, in which f. 88 is missing.

The first ninety folios of the volume are vellum and written in a mid 15th-century book-hand. They contain an imperfect copy of the *Speculum Christi-ani*², ff. 1^r-33^r (9^r-47^r) and a collection of *exempla*³, ff. 34^r-60^r (48^r-75^r). There is a general confession in English, using among other devices the seven sins, at ff. 76^r-81^v (95^r-100^v); chapters 24 and 25 of the *Chastising of Goddis Children*, ff. 81^v-86^v (100^v-105^v) and a passage on pollution, ff. 81^v-87^v (105^v-106^v), part of a piece on the feast of the Holy Name, f. 87^v (106^v) and stories from the *Gesta Romanorum*, the life of St. Richard, St. Gregory and the *Legenda Aurea*, ff. 88^r-90^r (109^r-111^r)⁴, in English. Bound up with this ff. 91 *et seq.* are paper and vellum quires by another hand containing a Latin version of the *Contes Moralises* of Nicholas Bozon⁵.

The following morphological and phonological features in the Lavynham text deserve mentioning: the ending of the pres. ind. 3rd sing. is *-(e)s*; the pres. ind. pl. frequently ends in *-(e)s*; 'them' appears as *tham*, *þam(e)*, *them*; initial OE *hw-* is spelled *qw-*: e.g. *qwan*, *qweche* etc.; OE *ā* is in a few cases represented by *a*: *ane*, *rase*, *awyn*, *sare*, *knaue* etc., but as a rule the spelling is

¹ For notices or printed text of this manuscript see: *Cat. Harl. MSS.*, I, 648-50; P. Meyer & L. T. Smith, *Contes Moralises de Nicole Bozon*, Soc. des anc. textes fr., 1889, pp. lxxi-lxxiii, 195-227; H. L. D. Ward & J. A. Herbert, *Catalogue of the Romances in the Department of MSS. in the B.M.*, vol. III, pp. 100-103, 681-6.

² Ed. Gustaf Holmstedt, *EETS*, o.s., 182, London, 1933.

³ *Catal. of Rom.*, 681-5.

⁴ *Ibid.*, 685-6.

⁵ *Ibid.*, 101-5 and Meyer and Smith, *op.cit.*

o; in a very few cases there are *ay*-spellings for *ā*: *mayd* (= made), *begayn*, *hayth*, *pays* (= pace) and *a* for *ai* in *disprasyng* (cf. *spoled* 'spoiled' and *reines* 'bereaves', *theys*, *leyf* 'glad', *feyr*); 'which' and 'swich' are occasionally represented by *w(h)ylk* and *swylk*. These endings and spellings point to the Central and Northeast-Midlands, S. W. Yorks., Lincs., Notts., Derby (Moore-Meech-Whitehall, *Dialect Map*). The spelling *xal*, *xuld* is typical for Norfolk ¹, where the above-mentioned *qw*-spellings were also common ². *W*-spellings for initial and medial *v* as in *lewis* (= leaves), *lowyng*, *waynglorie* etc. may be looked upon as an East Anglian characteristic (Luick, *Historische Grammatik der Englischen Sprache*, Leipzig, 1914-1940, § 762, Anm. 1; Jordan, § 300; Kökeritz, *Phonology of the Suffolk Dialect*, Uppsala, 1932, § 353).

Harley 2383

This is a paper manuscript of 8½ × 5½ in., entitled on the spine *Speculum Sacerdotis – Liber Bonitatis – Theologica varia Lat. & Angl.* Lavynham's treatise at ff. 65^r–78^v is remarkable because in the tract proper (not in the Introduction) it shows a different order of the Sins from that in Harley 211. It has the pure Gregorian sequence *siaagl* (Pride Envy Wrath Sloth Covetousness Gluttony Lechery).

R. H. Bowers ³ says of this volume: 'There is a pencil note on the front fly-leaf "Sec XV ut auguro vel versus fin XIV"', but this is certainly incorrect. Most of the hands seem fairly well on in the fifteenth century. Dr. C. F. Bühler of the Morgan Library dates it in the third quarter of the fifteenth century.'

The contents (*Cat. Harl. MSS.*, 675–6) comprise Latin and English tracts for the private use of the priest: *Speculum Sacerdotis vel Edwardi*, ff. 1^r–15^r; *Liber Bonitatis in usum sacerdotum compilatus*, ff. 15^v–24^v; *Adnotatio de sacerdotis officio*, f. 30^r; a tract for priests, ff. 30^v–40^v beginning 'Hec sunt sacramenta precepta rectoribus ecclesiarum', and several items of direct pastoral interest such as a priest's exhortation for men and women in their last end (ff. 24^v–25^r), penances of all kinds for penitents (f. 41^r), an English confession formula (ff. 57^v–59^v) and two sermons (ff. 60^v–61^r and 79^v–90^r), from which might be inferred that the volume was used by a parish priest.

Lavynham's work in Harley 2383 has a colophon: 'Explicit materia ista Quod iohannes mydwynter', with an addition probably by another hand: 'efficitur testis quod est Simonis Smyht.' There are two religious poems at ff. 25^v–30^r dealing in a pedestrian fashion with the joys of heaven and the

¹ Cf. *The Book of Margery Kempe*, ed. S. B. Meech and H. E. Allen, *EETS* o.s., 212, London, 1940, pp. xxii–xxiii; Jordan, *Handbuch der me. Grammatik*, Heidelberg, 1934, Nachtrag, p. 288.

² *Book of M. K.*, pp. xxi–xxii.

³ R. H. Bowers, 'Middle-English Poems by Mydwynter', *MLN*, LXIV (1949), p. 455.

pains of purgatory¹, at the end of which the name of Mydwynter is also found. Bowers assumes that Mydwynter was the author of the poems. It rather seems that Mydwynter collected and/or was the scribe of some of the items of the book for a certain Simon Smith. Cf. also a colophon at the end of the *Speculum Edwardi* 'Explicit speculum Edwardi quod Simon Smyght & idem testimonium peribet dominus iohannes mydwyntytr' and the colophon at the end of the Lavynham portion². The scribe of these items may well be identical with John Mydwynter, the incumbent of Claverton Church, Somerset, from 21 February 1474 till some date unknown³. This would account for the occurrence of the plural pres. ind. in *-(e)th* of the South and Southwest and for the many Southwest Midland features in Bowers' text (pres. ind. plural *haueþe, loueþe, buþ; hure* 'her', 'their', and many unstressed endings with *-u-*: *werkus, telluþ, þedure* etc.). There are a few *w*-spellings for *v*: *lowyng, zewyng* etc., mainly belonging to East Anglia (cf. p. xxxviii); *t, th, ht* and *zt* are often mixed up: *ryzthe, slythese* 'sleights', *wyhtyn, throught, mythe* etc. These spellings indicate that OE *-ht* had lost its guttural in the pronunciation of the scribe. Though this phenomenon occurred in other parts of the Midland dialect, it seems to have been very frequent in Norfolk in the late 14th and early 15th centuries (*Book of Margery Kempe*, pp. xxiii-xxv).

Royal 8. C. I

This manuscript (cf. *Cat. Royal MSS.*, I, 228), on paper by several hands of the first half of the 15th century, is entitled on the spine: *Theological Tracts by John Waldeby and others*. The measurements are 5 $\frac{3}{4}$ × 8 $\frac{3}{4}$ in. and the volume consists of 170 leaves, considerably dampstained in the lower part.

The copy of Lavynham's tract (ff. 144^r-156^v) has the name 'Io Waldeby' at the top of f. 144^r, but this ascription is of a much later date than the text itself. It may owe its origin to the first three items of the volume, which are three Latin tracts by the Austin friar John Waldeby, one on the Lord's Prayer (ff. 2^r-45^v), one on the Angelic Salutation (ff. 45^v-70^v) and one on the *Symbolum* (ff. 70^v-109^v), all subjects which, together with the Sins, belonged to the regular stock-in-trade of religious knowledge and instruction. The copy of our text is written by a fairly current hand with from 30 to 40 lines to the page. The margins of the pages are abundantly provided with rubrics and catch-words. The sequence of the Sins in the *corpus* of the tract differs slightly from Harley 211 in that Envy and Sloth have changed places.

¹ Ed. R. H. Bowers, *MLN*, 454-461. Cf. p. xxxviii, n.1.

² A similar entry by the scribe is found in *The Book of Margery Kempe*: 'Thesu mercy quod Salthows' (p. xxxiii).

³ F. W. Weaver, *Somerset Incumbents*, Bristol, 1889, p. 256.

The same order is found in Douce 60 and Rawlinson C. 288. The contents of the rest of the volume chiefly comprise material for meditation and study. There are the three Waldeby tracts, item 5 is a version of a part of the *Ancren Riwle* on the five Wits, 'secundum Lichefield', according to the medieval table of contents. Further there is an English tract on the sixteen conditions of charity (ff. 159^r-162^r) and a Latin sermon for Easter, ff. 166^r-166^v.

The language of Royal 8. C. I has some West-Midland features: the 3rd ind. pl. ends mostly in *-(e)th*, which belonged to the South and Southwest as far north as Shropshire and Worcestershire (Moore-Meech-Whitehall: *Dialect Map*). The frequent *t*-spellings for final *d*, especially but not exclusively in unstressed syllables, were common in the West Midland area (Luick, § 713.2; Jordan, § 200). Occasional spellings as *presond* 'present', *seruandes*, *seruondes*, *conond*, *tyrandes* with *-and* of the northern and western present participle and *o* + *n* of the West Midlands point to the same region (Moore-Meech-Whitehall).

Anc. 3

Anc. 3 in Dr. William's Library is a large parchment volume in medieval white binding, consisting of 151 leaves of folio-format.

The first item (ff. 1^r-129^v) is a copy, imperfect at the beginning, of the *Summa Poenitentialis* or as it is called at f. 129^v *Liber Penitenciarum*, written between 1213 and 1230 by Thomas de Chabham, subdean of the Chapter at Salisbury ¹. The fragment contained in the volume is based on the sacraments and the deadly sins. It is followed at ff. 130^r-133^r by a succession of short summaries in English of the commandments, the seven deeds of mercy, the seven ghostly works of mercy, the seven deadly sins, the seven virtues, the five bodily and the five ghostly wits. Then comes Lavynham's treatise (ff. 133^v-145^v), written like the preceding pieces in double columns in a book-hand of the 15th century, in which Envy follows Sloth. The remaining leaves contain an imperfect commentary on the prologue and the first two chapters of the Gospel of St. Matthew by Nicholas de Lyra (d. 1340), the well-known Franciscan bible-commentator, written by another smaller hand. At the end of the volume occurs a memorandum upon the death of a member of a Notts.-Derby family, Sir John Babyngtone, Knight of Stelwell, who died on March 21, 1521 and was buried on the 25th in the Cluniac Abbey of Lenton, Notts ². The volume, judging from the contents, would seem to be a theological manual of the kind often composed by mendicant friars.

¹ Cf. Helen F. Rubel, 'Chabham's *Penitential* and its Influence in the thirteenth century', *PMLA*, XL (1925), pp. 225-239. In her list of manuscripts Anc. 3 is not mentioned.

² *Third Report of the Royal Commission on Historical Manuscripts*, London, 1872, app. p. 365.

Though N. R. Ker¹ rejects the above memorandum as sufficient evidence of ownership by Lenton Abbey, the linguistic features of our treatise seem to point to the Notts.-Derby area. The 3rd pres. ind. sg. mostly has the ending *-(e)s*; 'them' is represented by *thayme*, *tham*, while in a few cases the West Midland *hom(e)* occurs (Moore-Meech-Whitehall); medial *v* is frequently spelled *ff*: *gyffes*, *luffynge*, *suffereyn* etc., which is a northern feature (Jordan, § 217); there are a few cases where OE *ā* is spelled *a*: *ane*, *awn*, *knawen*, *slawnes* etc.; *-ed*, *-el*, *-er* and *-es* in final unstressed syllables are very frequently spelled *-ud*, *-ul*, *-ur*, *-us*: *askud*, *contenud*, *pepull*, *dissipul*, *ordur*, *slyuur*, *almus* etc., which was a characteristic of the West Midlands (Luick, § 460. 2a; Jordan, § 135); 'church' appears as *kyrke* throughout. This mixture of Northern, Northmidland and West Midland features would very well fit the Notts.-Derby area, where most of the isoglosses for these spellings meet (Cf. *Dialect Map*).

Ashmole 750

This is a paper manuscript in quarto by various hands of the middle of the 15th century. There are 206 leaves including one of vellum at each end and f. 100^{cd} which was omitted in the numbering. At the beginning of the volume are eight blank leaves, followed by a vellum leaf with writing exercises marked 1*.

The contents of the volume (*Cat. Ashm. MSS.*, col. 357-62) comprise Latin grammatical treatises (ff. 1^r-9^v and *passim*), pastoral pieces such as instructions in Latin and English for visiting and exhorting people *in articulo mortis* (ff. 10^r-15^r) and several sermons (ff. 42^v-48^r, 86^r^v and 86^v-89^r in English; ff. 96^r-98^r Latin).

The volume at one time belonged to a 'frater' John Kyll yng who used the open spaces in the book for his accounts and drafts for documents on the transfers of land (ff. 179^v, 195^v, 196^v, 197^r and 198^r). From his title, the character and contents of these entries, and the pastoral items of the volume, it would seem that Kyll yng was a religious engaged in parochial business in the neighbourhood of Preston, Kettlebaston, Gedding and Monks Eleigh in Suffolk. Before or after this period of pastoral work, John Kyll yng was a monk of the Cistercian Abbey of Vale Royal (Cheshire), judging from a letter by 'Thomas Sodorensis', i.e. bishop of Sodor and Man, and abbot of Vale Royal, for the safe conduct of Kyll yng to a general chapter of the order in 1466 (f. 84^v). The above-mentioned homilies are in a hand resembling that of Kyll yng. Lavynham's tract stands between two of these sermons and there is nothing to indicate that the scribe (Kyll yng?) considered it as a thing apart

¹ *Medieval Libraries of Great Britain*, London, 1941, p. 63.

from the adjacent texts. The opening lines are significant in this connection: 'Twey þyngis I haue purposid to *spekyn* of at this tyme', while the words 'in þis litil tretys' are omitted. The pages are closely packed with 39–42 lines to the page. There is a gap in the manuscript from p. 9/8: . . . 'bargayn. or be priuy entent' to p. 12/2 'alle þe euy'. The text is also incomplete at the end and stops at p. 24/4–5: . . . 'suffrede hym to be slawe per for & many an hundred wt hym.'

The language used in Lavynham's tract shows the following notable features: initial OE *hw-* is spelled *qw-* in: *qwat*, *qweche*, *qweche*, *qwer*, *qwy* etc.; 'shall' and 'should' are spelled *xal* and *xuld*. The spelling *x* in 'shall' and 'should' occurred in Norfolk (*Book of M. K.*, pp. xxii–xxiii; Jordan, Nachtrag p. 288). In view of the fact that other features (*hem* for 'them', 3rd ind. sg. *-eth*, pr. ind. pl. *-en*) belong to the Southeast-Midland dialect, the *qw*-spellings must belong to Norfolk¹ (*Book of M. K.*, pp. xxi–xxii; Jordan, § 195). The spelling *e* for *i* in open syllables is frequent: *worschepis*, *wetyn*, *wretyn*, *undernemyn*, *pete*, *leuen* etc. and (apart from other regions) also belonged to East Anglia (Luick, § 393; § 394 and Anm.; *Book of M. K.*, pp. xiii–xiv). *T*, *th*, *tʒ*, *ʒt*, *gh* are mixed up: *seyt*, *lokʒtʒ*, *almythy*, *dispitʒ*, *despith*, *þowth* (= though), *browt* etc. (*Book of M. K.*, pp. xxiii–xxv; cf. p. xxxix). So it seems safe to conclude that the language is East Anglian.

Douce 60

Douce 60 is written by one fair current hand on paper. Size: 8 × 5½ in. 231 leaves are numbered but in reality there are 239 leaves as 62, 66, 85, 86, 90, 91, 92 and 97 are duplicated.

The contents (Bodleian *Summary Catalogue*, IV, p. 508, no. 21634) of this volume show that it served pastoral interests. The first 147 leaves contain the greater part of the *Festial* by John Mirk². At ff. 147^r–189^r follows a poem by the same author entitled: *Instructions for Parish Priests*³. Next (ff. 189^r–192^v) comes a sermon for All Saints' Day properly belonging to the *Festial*. This is followed by Lavynham's text at ff. 193^r–213^r, in which the section on Sloth precedes Envy. The last item (ff. 213^r–228^r) is a form of confession chiefly in English based on the seven sins, the commandments, the sacraments etc. At f. 146^v and f. 228^v are notes of payments of Welsh rents owing to Sir John Davyys, partly in 1492–4. These notes show that the book was in the hands of a priest on the Hereford-Wales border at Pencoyd about 8

¹ Traces of this spelling have also been recorded in Suffolk. Cf. Kōkeritz, *op.cit.*, § 370.

² C. Horstmann, *Altenglische Legenden*, Heilbronn, 1881, p. cxix; ed. Theodor Erbe, Part I., *EETS*, e.s., 96, London, 1905.

³ Ed. E. Peacock, *EETS*, o.s., 31, London, 1902.

miles south of Hereford at the end of the 15th century. Horstmann ¹ states that the volume is written in a southern dialect.

The only clear indication in the tract of the southern dialect is the frequent but by no means general ending of the pres. ind. pl. in *-(e)th*.

Laud Miscellaneous 23

This is a small vellum quarto in medieval binding belonging to the early or mid 15th-century. Its size is $6\frac{1}{2} \times 4\frac{1}{2}$ in. and it numbers 118 folios. The foliation in pencil is incorrect from f. 75, where three blank leaves are all given the number 75, so that the numbering runs only to 115.

The whole manuscript was edited (but not published; cf. p. xxiii) from a set of photographs deposited in the Library of Congress in Washington, D.C., by Dr. Donald J. Lloyd in 1943 ². The text, except for some Latin verses on the last page, is in English and shows a combination of expository and pious matter. The first eleven items (ff. 3^r-44^v) are all on the fundamentals of the Christian faith. There is a treatise on the commandments (ff. 3^r-23^v), ascribed, like items 2, 3 and 4, to Wycliffe in the Catalogue (*Cat. Codd. MSS. Bibl. Bodl.*, II, fasc. 1, 65-66). According to Margaret Deanesly ³ the piece is orthodox, but was written by some one who had 'a grudge against the religious orders'. ⁴ Lavynham's tract is at ff. 23^r-39^v, followed at ff. 41^r-44^r by short treatises on the seven virtues set against the seven sins, on the five bodily wits, the five ghostly wits, the seven works of bodily and ghostly mercy, the three goods and the seven sacraments. At f. 44^v there is a prologue to what follows but it also harks back to part of the preceding matter. The further contents are: Twelve Lettings of Prayer (ff. 44^v-6^v); a Little Guide to Prayer (ff. 46^v-49^v); a Mirror for Sinners (ff. 49^v-53^v); the Fourteen Pains of Hell (ff. 53^v-55^r); a Meditation of St. Anselm (ff. 55^r-57^v); Three Arrows shot at Doomsday (ff. 57^v-60^v); a short Declaration of Belief (ff. 60^v-70^r); a Meditation of St. Augustine (ff. 70^r-74^v); a sermon fragment for All Saints' Day (ff. 74^v-75^v); a pseudo-Bonaventuran meditation on the Passion of Christ (ff. 76^r-102^v); the counsels of St. Isidore how to avoid vice and follow the virtues (ff. 102^v-110^v); *De Contemptu Mundi* by St. Augustine (ff. 111^r);

¹ *op.cit.*, p. cxix.

² Dr. Lloyd of Wayne University, Detroit, Michigan, kindly provided me with a microfilm of the relevant parts of his thesis.

³ *The Lollard Bible*, Cambridge, 1920, p. 345.

⁴ Another copy of this text is in a small manuscript in St. Albans Cathedral. Cf. the article by G. R. Owst in *Transactions of the St. Albans and Hertfordshire Architectural and Archaeological Society*, 1924, 43-59, 'A 15th Century Manuscript in St. Albans Abbey', where he comes to similar conclusions to Miss Deanesly's.

a poem 'Erthe upon Erthe' (ff. 111^v-112^v) and another poem 'Why is the world beloved' (ff. 112^v-114^r), followed by some Latin disticha (f. 114^r). There is the name of a former owner ('Beniamyne Fell oweth this booke') at f. 115^v and at f. 33^r appears the name of another possible owner William Body. The contents would seem to show that the book was one of private piety for the use of layfolk or religious persons.

The dialect of the Lavynham part is Southeast-Midland.

Rawlinson C. 288

Rawlinson C. 288 (*Cat. Codd. MSS. Bibl. Bodl.*, V, fasc. 2, 125-126) is a quarto volume consisting of 113 leaves, of which ff. 1-102 and ff. 111-113 are vellum and the rest paper. It is $5\frac{1}{2} \times 8\frac{1}{2}$ in. in size and written by several hands of the early or mid 15th-century.

The volume opens with Lavynham's treatise, which breaks off at f. 13^v in the middle of the discussion of Sowing of Discord, the last branch of Envy, with the words: 'Beati pacifici quoniam filii dei vocabuntur Mt v^{to} cap.'. It may have been written by two different hands, the second beginning at f. 12^r. The first part has from 22 to 29 lines, the second, which is more compactly written, 32 lines to the page. Envy follows Sloth as in Douce 60 and Royal 8. C. I. At ff. 14^r-21^v follow *Canones Evangeliorum* (verses on the contents) etc.; at ff. 22^r-80^v is a tract called *Dominus in Evangelio alias Sintillariae*, consisting of sentences from the Bible and the Fathers; f. 81^r notes on Epistles for Sundays; item 4 is the English official form of instructions (the 6 points) to be given by the parish priests (ff. 85^r-91^r); ff. 92^r-5^r an exposition of the commandments; ff. 99^r-101^v *Pica* or guide for the saying of the Divine Office; ff. 103^r-108^v *Fabulae morales*. On f. 83^v is a memorandum of the birth of Henry Reppes, June 10, in the thirtieth year of the reign of Henry VIII. At ff. 96^v-97^r are notices of the marriages of William Mundys of Thorppemerket (North of Norwich) with Katherine Sword and of the birth of three of their children from 1549-1552. An early inscription on the verso of the second fly-leaf can be read by ultra-violet light as: '... de W... in (?) vicario de Wiltun' (North Suffolk); over it is written a pious invocation 'Assit primitio Sancta Maria meo' and it is signed: 'quod Treve' of the 15th or early 16th century, and similarly: 'Iste liber constat Domino Johanni Treve...'

The contents show that the book was the property of a parish priest and the above entries that it was owned in East Anglia. Some spellings in the treatise point to the same region: OE *hw-* is spelled *qw-* in: *qwat*, *qweche*, *qwere*, *qwy* etc. (cf. p. xlii) and 'should' is frequently spelled *xuld*, *xulde* (ibid.). These spellings, however, do not appear in the part that seems to have been written by the second hand.

This manuscript in the Cambridge University Library is a small parchment volume of $4 \times 5\frac{1}{2}$ in., containing nine English tracts by several hands of the second quarter of the 15th century. It consists of 64 + 100 folios, numbered in pencil 1 to 64 (between 10 and 11 a leaf is missing) and then a new foliation beginning with 1 and running on to 100 (*Cat.*, II, 533-4).

The booklet opens with the *Propur Wille* (ff. 1^v-9^v), sometimes ascribed to Walter Hilton. At ff. 10^r^v is an imperfect treatise on the good life and love for one's neighbour. It does not belong to Lavynham's tract, with which it is linked by the Catalogue. Lavynham's treatise is at ff. 11^r-60^v. Ff. 61^r-63^r contain a series of texts on the commandments, at the new ff. 1^r-42^v are four moderate Lollard tracts on the necessity of better scriptural and religious education.¹ The first of these, beginning *The holi prophete Dauid seith*, is, according to Miss Deanesly, probably by Wycliffe and the three others by Nicholas Hereford or one of the circle of the translators of the early version of the Lollard Bible², ff. 43^r-53^r, 53^r-68^r, 68^r-80^r contain epistles on the discerning of spirits, discretion of stirrings of the soul and counsels for prayer³ by the author of the *Cloud of Unknowing*, followed by other moral counsels with quotations from the Scriptures and the Fathers (ff. 80^r-92^r), on ff. 92^r-98^r there is a treatise of Hugh of St. Victor on temptation, followed at ff. 98^v-99^v by a Lollard tract⁴ on the four errors preventing the right understanding of Holy Writ.

The volume was probably a book of private piety belonging to laymen. At f. 100^r is an inscription that the book 'was made of þe goodis of John Collopp for a comyn profite' to be handed on from user to user for the 'teerme of his lyf praying for þe soule of the seid John . . . as longe as þe booke endureth'. A John Colop, the servant of John Killum, a London grocer, was appointed, with others, executor of his master at the latter's death in 1416. A John Collopp of the parish of St. Michael in the Royal in London was entrusted with the administration of the goods of the London shearman (i.e. one who shears woollen cloth) Robert Holland, when the latter died in 1441, and this Collopp may well be identical with John Killum's servant and executor. Both John Killum and Robert Holland had books with pious contents made for the 'common profit' (Lambeth MS. 472 and Harley MS. 993). There was, of course, not infrequently a long delay in the disposition

¹ Ed. mod. Margaret Deanesly, *The Lollard Bible*, Cambridge, 1920, appendix II, pp. 446-456.

² *op. cit.*, pp. 268-270 and 445.

³ Ed. mod. E. G. Gardner, *Cell of Self Knowledge*, London-New York, 1910, pp. 75-132.

⁴ Cf. Deanesly, p. 445.

of alms from property bequeathed in this way, but Ff. vi. 31 may have been made during Collopp's own lifetime. He seems to have had a relative (son or nephew), Richard Colop (d. 1476), a 'parchemanere' (a maker of parchment), who might have arranged for the books to be made¹.

B. 14. 19

This manuscript at Trinity College Cambridge is vellum and paper. It is $8\frac{1}{2} \times 5\frac{1}{2}$ in. in size and consists of 259 folios. The book is made up of four separate sections of different dates of the 15th century (M. R. James, *Cat. Western MSS.*, I, 420-1).

Lavynham's treatise at ff. 243^r-258^r is part IV. It is written on paper by a current hand of the 15th century and has, as already said (p. xii), no necessary connection with the other parts of the book. It is bound in a piece of account roll referring to Norfolk. 'The only names I can see are Walter de Brandon and Dominus Symon de Hedirset. Lingholdelond, Joh. Rolfe de Mirtno: Prior de Penteney, Prior de Wymondham, Domina de Stanfeld, Vicar. de Keteringham' (*Cat.*, p. 420). The English of the tract also shows Norfolk spellings: 'shall' and 'should' appear as *xal*, *xuld*; OE initial *hw* is generally represented by *qw* or *qu*: *quan*, *qweche*, *quere* etc., and *gh*, *th*, *t* are confused: *othler*, *myte*, *rythwysenesse*, *syttyzth*, *waxit* (3rd sg.) etc. There are a few southern plurals in -(e)*th*.

The other parts are mainly made up of contemplative and expository material. Part I contains *The Chastising of Goddis Children* (ff. 4^r-66^r), the pseudo-Bonaventuran *Stimulus Amoris* as translated by Walter Hilton (ff. 68^r-149^r); ff. 149^r-150^r 'How a man schall knowe which is þe speche of þe fleis in his herte'; ff. 150^v-162^r a meditation in rhyme on the passion of Christ and his mother etc.

The second part (ff. 170^r-191^r) contains a tract '*Incipiunt dubia notabilia de passione Christi*'. Part III (ff. 194^r-237^v) is an exposition of the Lord's Prayer, the creed, the commandments, the sacraments, the works of mercy, the seven principal virtues, the deadly sins, the five senses and the nine pains of hell and the joys of heaven; ff. 237^v-241^r *Psalterium* 'secundum doctorem de lyra est clavis celi et ianua paradisi'.

¹ Cf. *Minor Works of Walter Hilton*, ed. Dorothy Jones, London, 1929, pp. xi-xvi and xxxiii-iv. Another instance of a devotional book made for a member of the merchant class is Caxton's translation of the *Somme le Roy*, the *Royal Book*, made 'atte request of a worshipful marchaunt & mercer of london' (Cf. *The Book of Vices and Virtues*, p. xxxviii).

*St. Peter Hungate Museum of Church Art,
Norwich, 48. 158. 926*

This volume, entitled *Religious Tracts in English*, is vellum and measures $7\frac{1}{4} \times 5\frac{1}{8}$ in. It was formerly no. 52 of the quarto English MSS. in the Burghley auction sale, November 21, 1687. The 17th century leather binding is stamped with the coat of arms of Cecil impaling Caerlyon and Walcote. Inside is the bookplate of William Cecil, Earl of Exeter, 1570-1640. It is written in one beautiful book-hand on ruled leaves with 27 lines to the page. The book is on permanent loan in the St. Peter Hungate Museum from the executors of the late Colonel R. E. Patteson.

The contents are mainly contemplative. Three blank fly-leaves are followed on ff. 1^r-30^r by 'A pistle of sent Jerom sent to a mayde demetriade þat hadde vowed chastite to oure lord ihu criste', a translation of a work by Pelagius¹, wrongly ascribed to St. Jerome; f. 30^v is blank. Lavynham's treatise is on ff. 31^r-58^v. The first capital is beautifully executed in gold. The capitals at the beginnings of the sections on each of the Sins are in blue and likewise the paragraph-marks. The Latin quotations and some other words are in red. Ff. 58^v-88^r contain the Lord's Prayer in Latin and English with an exposition on the prayer in English (*Incipit*: Þis is clepid oure lordis prayeris for oure lorde ihu crist made it), followed by an (incomplete?) story from the 'cronica Romanorum', continued with three lines on f. 88^v; f. 89 is blank. Ff. 1-40 are foliated in ink; the other leaves are not numbered except ff. 58, 88 and 89 in pencil.

The language of the Lavynham portion shows East Anglian features: *i* in open syllables is frequently spelled *e*: *leon*, *leuyn*, *wetyn*, *wretyn* etc. (Luick, § 393 and § 394 and Anm.; Jordan, § 36.3); a fair number of *e*-spellings for OE *ȳ* point to Suffolk: *beried*, *berielis*, *kende*, *mechil*, *senne* etc. (Luick, § 287, Anm. 3 and § 183, Anm. 2). There are a number of words that have *w* for *v* or *u*: *zewyn*, *grewous*, *awauntede*, *wayn*, *wtterly* etc. This spelling is also East Anglian (cf. p. xxxviii); *t*, *th* and *gh* (*ȝ*) are mixed up: *sleytis*, *tawte*, *writh*, *hyte* 'hight' etc. (cf. p. xxxix).

Brotherton 501

This manuscript in the Brotherton Library of the University of Leeds has been fully described by K. W. Humphreys and J. Lightbown in *Leeds Studies in English and Kindred Languages*, nos 7 & 8 (1952), pp. 30-34.

¹ O. Bardenhewer, *Geschichte der Altkirchlichen Literatur*, 2nd ed., Freiburg im Breisgau, 1923, vol. III, p. 648.

'Collation: 122 folios. As a result of the stab binding the volume is difficult to collate. The first eight gatherings were originally in 8s and are probably rebound in that form; but after H₈ it is impossible to decide on the existence of gatherings, particularly as in parts of the MS. cognate leaves have not remained together, e.g. ff. 100-15 Text: Mid 15th-century hands, written on paper. The watermark, a hand surmounted by a crown, is not identifiable with any of the specimens in Briquet. Changes of hands are found at ff. 59a, 100a, 108a, 117a. Provenance: There are names of probable owners at: -f. 6b Mark Sheldrake on this booke witnes William. George Sheldrake; f. 13a Jhon Marten; f. 29b Mark Sheldrake; f. 57a Thomas Fotucehithe(?). Thomas Pell (also twice at f. 73a and again at f. 121); f. 122a Item George Sheldrake oweth Antonye Bowes some they made there last accounte on Monday next before midlente Sunday - xs. No certain identification is possible of these previous owners' (p. 34).

The contents combine expository and pious matter with a sermon and a form of confession. Ff. 1^r-58^r *Prick of Conscience*, from ll. 1130 to the end; ff. 59^r-67^v Thomas of Wimbeldon's sermon on the text 'Redde rationem villicacionis tue' preached at Paul's Cross, 1388; ff. 68^r-74^r Lavynham's treatise (unidentified in *Leeds Studies*); ff. 74^v-81^r prose treatise on the commandments; ff. 81^r^v the seven deeds of mercy; ff. 82^r-88^v a form of confession; ff. 89^r-90^r prose miracle of our Lady; f. 90^v prose treatise on a good life; ff. 91^r^v an imperfect prose treatise; ff. 92^r-99^v *Gast of Gy*, metrical version; ff. 100^r^v, 114^r^v, 113^r^v, 112^r^v, 110^r^v, 111^r^v, 109^r^v prose treatise on the passion of our Lord; ff. 107^r^v, 102^r-106^v, 101^r^v a metrical declaration of the Holy Cross; ff. 109^v, 108^r^v, 115^v prose version of the Gospel of Nichodemus (imperfect); ff. 115^v-116^v an extract in English from the *Stimulus Amoris*; ff. 117^r-122^v the miracles of Our Lady.

Lavynham's text has possibly suffered in the binding, as there is a considerable gap in the manuscript between f. 70^v and f. 71^r. The language would seem to be East Anglian. There is a fair number of *qw(h)*-spellings for initial OE *hw*: *qwan*, *qwy* etc.; *i* is often spelled *e* in open syllables: *wetyn*, *skele*, *preuy*, *wretyn* etc. OE *synn* and *synnian* appear fairly regularly with *e*.

As Lavynham was a native of Suffolk and a member of the Ipswich monastery (though later also active in Oxford and Bristol), it is hardly a coincidence that seven of the fourteen copies of Lavynham's tract (Harley 211, Ashmole 750, Rawlinson C 288, B. 14.19, Norwich, Brotherton 501 and, to a certain extent, Harley 1288) show East Anglian characteristics in their language. Four of these (Harley 211, Ashmole, Rawlinson and B. 14.19) occur in volumes that are definitely known to have been owned in East Anglia. Ancient 3, Ff. vi.3, Harley 1197 and Laud Misc. 23 belong, dialectally,

to the larger East Midland area. It seems reasonable to suppose that Lavynham's own order was chiefly instrumental in disseminating the treatise, especially in the Eastern counties. The English in Royal 8. C. I has West Midland features. Douce 60 was owned in the Southwest Midland area and has many *-eth* endings for the pres. pl. (cf. p. xlii-xliii). Harley 2383 was possibly written in Somerset and has the regular ending *-eth* for the pres. pl. The copies in Douce and Harley 2383, moreover, show definite textual relationship (cf. pp. lv-lvi). The three Western and Southwestern copies may be connected with Lavynham's stay at Bristol.

THE RELATIONSHIP OF THE MANUSCRIPTS

Various considerations have led to the choice of MS. Harley 211 as the basis of the present edition. As has been shown in the description of the MSS. four of the other texts are definitely incomplete (Ashmole, Brotherton, Harley 1288 and Rawlinson). In the absence of Lavynham's autograph, Harley 211 offers the best text in comparison with the other nine complete MSS. It contains singularly few scribal errors, the indications of the sources quoted are on the whole correct and the treatment of the various sections is well-proportioned, each being built on the same plan and having no apparent irrelevant additions. Moreover, it is the only copy containing an ascription of authorship, it was probably produced by a Carmelite scribe in East Anglia (Ipswich ?) and shows many dialect features of Lavynham's native county, Suffolk. The other MSS. are inferior in respect of scribal errors or faulty quotations of sources especially Ancient, Douce and Harley 2383. The MSS. Ancient, Douce, Harley 2383, Rawlinson and Royal discuss the Sins in an order different from that given in the introduction to the tract. Ff. vi. 31 has interpolations on pp. 8/28 and 9/17 and a muddled text on pp. 12/34-13/7. Harley 1197, which, on the whole, provides a good text, has a long addition on p. 13/20 that is irrelevant. MS. Laud, though being on the whole close to Harley 211, omits part of a Latin text (24/13-16 *quanto . . . meum*), which, however, does occur in the translated part (24/19-22) with an extra addition found in none of the other MSS. The Norwich MS. shows a great deal of textual editing on pp. 8/7, 11/17, 14/2, 14/35-37, 23/23 and 25/8. The Trinity College MS. has a passage on p. 15/2 that is wholly out of place and on p. 16/9-16 it gives a completely different order of the branches of Sloth, whereas they are discussed in the normal order further on.

In considering the relationship of the MSS.¹ it seems best to start with the final part of the treatise (25/16-30 *Also seynt Jerom . . .*). Here a clear-cut division appears between Harley 211 and the ten other MSS. that are represented at the end of the text. The difference is striking enough to warrant the assumption of two textual families: Harley 211 on the one side and Anc Br Do Ff Ha₂ Ha₄ La No Ry and Tc on the other. A collation of the MSS. in the second group gives the following picture:

¹ For the abbreviations used for the MSS. in the following pages see *Textual Notes*, pp. 37-38.

Anc Do Ff Ha ₂ Ha ₄ Ry Tc	Br No	La
<i>drenchyde etc.</i>	<i>destroyed</i>	<i>drenchid</i>
<i>of þe wiche þe bybyll spekes etc.</i>	<i>of whiche the bybyll spekyth of</i>	<i>þe which þe bible spekith of</i>
<i>And for there synmys werre so horrible & so odyous to hyme þerfore he wolde not commytte þe punyschement þereof to no creature! bot reseruyt it to hyme selffe etc.</i>	<i>..... the punysshement þerof to no creature but to hymself (also Ff).</i>	<i>& þ^t god wolde graunte no power to noon of his aunglis to avenge þe synmys! but reserued þ^t powere al oonli to him silf. & so he did him self execucioun to schewe þe oribillees of þe trespas.</i>

reseruyt] *resorte* Do Ha₄

<i>Frome these synnes & frome alle other. Criste kepe vs thoro his grace. And take oure sowles after oure deth to hys blyssful place. Amen</i>	<i>Now from thes sennys</i>	<i>For þes forseid synnes & from alle oþer synnes & temptaciouns of þe feend. crist kepe vs for his michil mizt! And sende vs his special grace. þ^t we mowe be worþi to be takin to þ^t zoie of heuene þ^t euere more schal laste. Amen</i>
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The MSS. of this group are very similar, except that Do and Ha₄ have the apparent scribal error *resorte* for 'reserved', which may be a slight indication that the two are related somehow. As appears from the survey, there seems to be a close connection between Br and No, while Ff, at one point, shows contact with these two. La, though certainly a member of the group, shows in part of its wording (*& þ^t god wolde graunte . . . of þe trespas*) closer affinity to Ha₁ than all the others, but the passage in question being a conventional conclusion of a sermon or tract, the variation is of small importance.

Even a cursory glance at the textual notes confirms at once the supposition that Br and No are very closely related, and, moreover, that Ha₃ (which is not represented at the end of the text) also belongs to this group. All three MSS. have passages of considerable length that are found in none of the other

copies: 5/18, 5/24, 7/7, 8/7; the lines 23, 24 and part of 25 on p. 6 occur in this group after l. 27 (*sowle . . .*). Further lengthy exclusive parallels might be pointed out between either Br and No or between Ha₃ and No in the parts of the tract where Ha₃ or Br are missing. The help of parts of sentences or even single words need not be invoked to prove that Br Ha₃ No is a special branch in the textual tradition of Lavynham's tract. It is impossible to prove that any one of the three MSS. is a copy of a fourth exemplar or that the innovations in the text were, for the first time, introduced in one of the three. There is, however, evidence that Ha₃ derives either from Br or No.

Ha ₁	Br	No	Ha ₃
2/13-14 <i>lokyng after werschip & reuerence</i>	<i>lokyng aftyr reu- erence</i>	id.	<i>longyng after reu- erence</i>
2/22-23 & <i>þe sky- le is þis/for þt sa- me man scholde þe sunner se his owne seknesse</i>	<i>for þe same man shulde the sonner knowe him self and se hys owne senne</i>	id.	<i>be the whylk he xuld sonere hym self and see hys owyn synne</i>
3/6-10 <i>þe skyle . . . was to zeuyn ensample to alle his folwerys to fleen vaynglorie & to schewyn þt a good cristenman ouzt not for lesyng of heuyn mede lokyn to be preysid heere</i>	<i>. to zeue vs exampyl & to al hys folwers . for purchasyng heuyn mede</i>	<i>. id. id. id. & to zewyn exam- ple þt for purchasyng of he- uene mede</i>	<i>. id. id. id. to fle waynglore for the purchase of heuene mede nott to loke to be prays- ed here</i>
3/26 <i>Chore. Dathan & Abyron</i>	id.	id.	<i>Thomas Chore . . .</i>
5/3-4 & <i>whan dauid þe kyng herd her of. he wente & dede remedye þer a zens. These ga- bonitis</i>	id.	id.	om.

Ha ₁	Br	No	Ha ₃
5/27-28 <i>Ho þan þat wile beyzen him blis! & also sowle bote lyztly borwe! These bronchis brekyn he mot y wis!</i>	<i>Who that wyll haue heuyn blysse. with mekenes he muste it borwe! he must breke thes braunchis of wykkydnes</i>	id.	<i>Who that wyl than haue heuyn blysse w^t menes hym moste itt borrowe! hym behoues to breke þere braunches of wykkydnes</i>
5/32-33 <i>For ryth as experience schewyth in dede . .</i>	<i>..... experience & kende</i>	id. om. in dede	om.

The above passages provide enough material to show that Br and No are practically identical and that Ha₃ is an adaptation or a faulty transcript of one these two. As regards the relationship of Br and No, there are indications that the Norwich MS. is a copy of Brotherton 501: for *louyng flatererys* 2/37, found in all MSS. except Br and No, Br has *beleuyng flaterers*, which makes good sense in the context, No has *leuyng fl.*, which the scribe of Ha₃ seems to have 'corrected' to *lowyng fl.* *Suffugium* 5/26 (the reading given by Migne) occurs as *refugium* in No and Ha₃, so that it seems likely that the scribe of No changed *suffugium* into *refugium*, which was copied in Ha₃. *Super illum textum* 7/35, a correct reading found in Br, is represented by *super j^o textu* in No and by *super p^o textu* in Ha₃, which again indicates that No is intermediate between Br and Ha₃. In a passage occurring only in Br Ha₃ and No in 8/7, Br has *He that ys þus disposid. ys callyd in latyn. Tenax. that is for to sey. hardholdyng. As a wastour is callid prodigus. ewyl spending*, whereas Ha₃ and No read *he þat is callyd (clepid) in (on) latyn tenax*, which is clearly an adaptation (or a scribal error?) from Br. It is interesting to note that these three MSS. dialectally belong to East Anglia.

Two other MSS. that are related are Ashmole and Ff. vi. 31. Though the affinity is not so conspicuous as in the preceding group, there are a good number of passages found only in As and Ff: 12/13-14 *Therfor for zeue þy neyhebor þe harm þ^t he haþ þe doon & þan schal . .* Ha₁] *þerfor forziþ þi neyebor noyng & dishesinge þe & þan xal . .* As Ff; 14/10-12 the translation of Peter of Blois' text: *be he seith þuself mischeuous (he seiþe be þiself a wrecch Ff) for only misese (wrecchidness Ff) failit enuye as q^uho seytz if þou schape þe to leuyn in nede or mishese (miserie Ff) fewe men or none wil han enuye w^t þe As Ff; 17/31-32 whan he lyth long in hys synne Ha₁] quan he lyth in þe fyle (in þe filthe of Ff) synne As Ff; 19/33-35 in þe appetit & in talent of hym þ^t delityth hym to*

mochel in swich metis & swich drinkis Ha₁] in þe fowle appetyd & in þe fowle lust of him As Ff; 24/2-3 a certayn man þat hyzte Sychem Ha₁] Sychem þe quiche was a kyngis sone As Ff; 24/4-5 to be slawe & be ded þerfore Ha₁] to be slay þerfor & many an hundrid (hundred þousand Ff) w^t hym As Ff.

It seems pretty evident that As and Ff either derive from a common source or one from the other. MS. Ashmole can at once be ruled out as the exemplar of Ff, because the former is a free adaptation of Lavynham's text, e.g. the opening lines are missing and so are 23/8-13 (*þat bonifas . . . but*) and 23/19 (*broþer . . .*) - 38. Moreover As was never finished by the scribe, but ends in the middle of the Lechery part.

A close study of the textual notes reveals that there are many points of similarity between As Ff and the Br Ha₃ No group: 1/34-35 *aVauncement be erilage persone om.* As Br Ff Ha₃ No; 1/37 *Worschyp] wordis worschepe* As, *worldye wurschip(is)* Br Ff, *worldes worschep* Ha₃, *wele wordis wurschepe* No; 5/23 *bowen] knowyn it* As Br Ff No; 6/39 *pursis] a purs* As Br Ff Ha₃ No; 7/17-18 *For god in chastisement a wey alle þ^t richesse om.* As Br Ff Ha₃ No; 7/24 *Thowh rychesses fallyn plentewosly] riches (he seys om. Ff) flowe* Br Ff Ha₃ No; 8/28 has a passage that occurs only in Ff and No (MS. Br is missing); 10/26 *leyser] weyes and leysir* Ff, *beyes & leysir* No (Br and Ha₃ are both missing); 12/15 *& þou schalt go qwytt of þy synmys] & þi synmys xal be asoylid & so xaltu go quyt of þi synnis* As, *& þi synnes schul ben assoilid and forzoue in þe sizt of god and schaltow go quite of þi synnes* Ff, *and þin synnes schal be lowsed (vnlosid No) and þow schalt goo quytt of thyn syn* Ha₃ No (Br missing); 12/22 *for on of his knyztis was slayn] slayn and no mo of the peple* Ff Ha₃ No; 13/20 *ne to holy ymagis] ne to (gon om. Ff) holy viagis* As Ff, *ne to holy viagis* No.

On the strength of the above quotations it is tempting to assume that Ff (and possibly As) derive from the Br Ha₃ No group. The link between Ff and No is particularly strong (cf. the quotations from 8/28 and 13/20). The trouble is, however, that at some points (including 8/28 and 13/20) the Br MS. (the probable source of No) has considerable lacunae, so that the assumption of No as exemplar is unwarranted. However plausible derivation from Br or No may be, strong objections may be raised against it. First of all the lengthy interpolations that occur exclusively in Br and/or No (5/18, 5/24, 7/7, 8/7, 11/17, 14/2, 23/23, 25/8) are in no way and at no point represented in As and Ff. Moreover, there are some passages, found in As and Ff and the other MSS., that do not occur in Br Ha₃ and No: 5/37-6/4 *wenyng þat god lordschip* and 15/25-26 *þ^t haue be felawis to some of þe partyes*, so that, after all, it seems safer to conclude that Ff and Br (the source of No) both stem from some unknown MS.

MS. Ashmole may derive from Ff and a curious scribal error occurring in

both MSS. pleads strongly in favour of it: 12/22 *in a rore of þe peple*] *þorw* (*þour3*) *marrore* (*marroure*) *of þe peple* As Ff.

A third group of MSS. is formed by Anc Do Ha₄ Ra Ry. These five copies have their own order of the Sins: Anc Do Ra Ry *Pride Covetousness Anger Sloth Envy* (Ha₄ and the others *Envy Sloth*) *Gluttony Lust* (*saiaigl*) and Ha₄ *Pride Envy Anger Sloth Covetousness Gluttony Lust* (*siaaagl*). They further agree in not giving the translations of most of the Latin texts. Wherever the Latin quotations are translated (7/38-8/3, 16/17-19, 17/7-8, 21/15-17, 22/34-36), all five of them have English versions and on p. 6/23-24 they even agree in only partly translating the Latin. These points of similarity can hardly be coincidental and the relationship of the MSS. is further supported by exclusive readings: 2/2 *redynge* is added as one of the *giftis of grace*; 2/5 *libro 34*] *libro xxx*; 2/24-25 & *seynt Austin puttith her of ensauple*] *And sente Austyn preues ensamples* Anc, *And seynt Austin preueth here of (an) ensample* Do Ha₄ Ra Ry; 8/4-5 *he holt harde*] *holdyn strayte & herde howsolde* Anc, *he holdeth hard household* Do Ha₄ Ra Ry; 9/17 *This bronche of couetyse is perlous*] *Thys symonye is perlyouse* Anc Ra Ry, *Symony is perlouse* Do Ha₄; 16/26-27 *He þ^t chersith so his body & hys flesch þ^t om.* Anc Do Ha₄ Ra Ry; 16/27-28 *fallyth in þis vice* om. Anc Do Ha₄ Ra Ry.

Inside this group there is evidence of affinity between Do and Ha₄: 1/6 *as be figure & ensample*] *and by figure & ens.* Do Ha₄; 1/7 *growyn*] *goeth* Do Ha₄; 1/14-15 *in ech of þe seuene dedly synnys*] *in euerych of hem* Do Ha₄; 1/20 *þenkyth*] *loketh* Do Ha₄; 2/12 *furtherforþ*] *more ferforth* Do Ha₄; 2/23 *his owne seknesse*] *his (owne om. Ha₄) foly syknesse* Do Ha₄; 2/32 *Her*] *There*; 2/34 *mor hardy*] *more wyse and hardy*; 3/6 *Now as clerkys seyn*] *reden*; 3/16 *ful greuous*] *ful perlouse and greuous*; 3/17-22

ho so were rebel & unbuxham to þe prest þ^t was goddis mynster he scholde be ded þerfor. as þe bible rehersyth deuteronomij. 17. Also what man were rebel & unbuxham to þe byddyng of fader or of moder. þe fader or þe moder scholde go playne vp on hym to þe doom. & a noon he schold be stonyd to þe deth. as it is rehersid in þe same bok. deuteronomij 21 c^o.

hoso(euer) were rebell and (oþer) unbuxom to the fader and (to) þe moder (shuld) pleyne on him to þe dome/ And anone he om. Ha₄) shuld be stoned to (the) deihe. Also (And) what man were rebell (& unbuxom om. Ha₄) to þe prest that is goddis mynster he shuld be dede þerfor as the bibel reherceth. Deut^o xviij (ca^o) Do Ha₄.

14/8 *Plato*] *Pilate* Do Ha₄.

These parallels might be multiplied infinitely by gleanings from any and every page to show that one MS. is the source of the other. A mere reference

to some lengthy omissions in Ha₄ will suffice to show that Do is probably the source of Ha₄: 18/18-22 (*Also . . . purpos*); 19/5-15; 23/5-17; 23/20-38 *The same synne . . .*; 24/23-34.

The interdependence of these two MSS. once having been established, it is interesting to note that both them very likely originated in the South West. MS. Douce shows the pr.pl. ending *-(e)th* and was owned by a priest at Pencoyd on the Hereford-Wales border at the end of the 15th century (cf. p. xlii), while Ha₄ also has Southwest Midland features and was possibly written by a parish priest in Somerset (cf. p. xxxix).

Undeniably strong family-ties also exist between Do and Ra and, of course, Ha₄, but the latter MS. can be left out of account, since Ha₄ probably derives from Do, and Ra has none of the adaptations and omissions found in Ha₄.

1/34-35 *Plente of chyldryn. aVauncement be erytage* om. Do Ra; 2/2 *curious (coryouste as Ra) in redyng and singing and suche oþer vertues* (Anc and Ry have nearly the same reading but leave out *vertues*); 2/33 *for he demyd him silf* om. Do Ha₄; 3/15 *lymytid in þe lawe] ordeynyd in þe l.* Do Ra; 4/14 *solempne . . .* was om. Do Ra; 4/18-19 *tretyng of deuocion* om. Do Ra; 4/20 *fastyng* om. Do Ra; 6/18-20 *Nichil enim intulimus in hunc mundum aut dubium. quod nec auferre quid possimus. habentes alimenta & indumenta quibus tegamur hijs contenti sumus] Nichil enim utilius (in utilius Ra) in hunc mundum (aut om. Do) dubium quod nec hijs contenti sumus*: Do Ra; 9/7-8 *be opyn bargayn. or be priuy entent eny erthely good for thyng þ^t is gostly] with (be) open branche (bargayne Ra) or priuy in entent of eny erthly catell for þing . . .* Do Ra; 9/9-10 *for bisshoprychis. prouendris personagis or om.* Do Ra; 9/10 *eny oþer benefys] for any maner of benefice* Do Ra; 9/10-12 *or ellys for schryuyng or howslynge. weddyng or ordris zewyng or eny oþer sacrament of holycherche* om. Do Ra; 9/29 & *her herytage* om. Do Ra; 13/20 *to corsayntis ne to holy ymagis* om. Do Ra; 13/32-34 & *ellys wold not þe enuyous man bakbityn his neyhzebour & spekyn euyl of hys euyn cristyn* om. Do Ra; 14/21 & *ioyful* om. Do Ra; 15/13 & *beryng fals tidynges a bowte* om. Do Ra; 15/25-26 & *enmyte* om. Do Ra; 15/28-29 *he lothyþ gretly & hatith specialy þ^t man* om. Do Ra; 15/29 *þe which sowith discord] ben tho þat sowen discorde* Do Ra.

Is Do the source of Ra or vice versa? MS. Douce can hardly be a copy of Ra as in the enumeration of the branches of Wrath (11/19-25) *Malys of mowþ* is not listed and also the passage where this branch is dealt with (12/1-7) is missing. So the obvious inference would be that Ra derives from Do, were it not that a few passages which do not occur in Do are to be found in Ra: 8/25-28 *þo men þ^t for eny meede beryn fals witnesse . . . trewthe* is represented in Do by *þo men þat for money selleth trouthe*, while the rest of these lines is omitted; 8/35-37 *a zen cristis lawe. & azen þe lawe of his spowse þ^t is holycherche. Fyrst it is a zen Moyses lawe* is omitted by Do; 9/15 *This colour of couetyse is clepid*

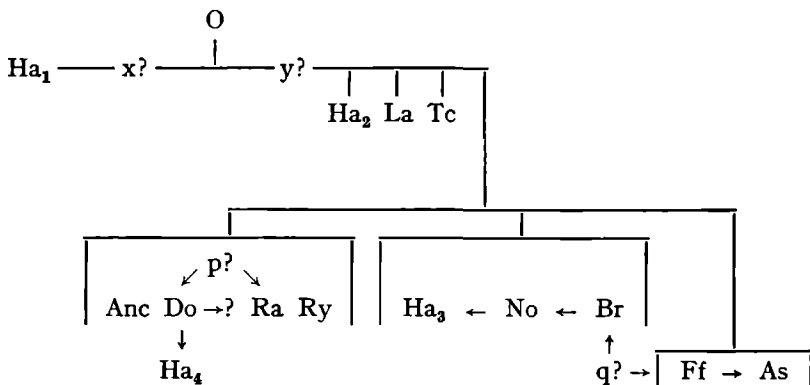
symonye om. Do; 12/22-24 þ^t he went a noon & w^t owty neny proces of lawe or of doom dede sle nerhande vi þowsand of þe peple om. Do; 15/4-5 in getyng of good loue om. Do; 18/28-29 & þerfor he let þe fend werche & folwith þe wil also of þe flesch as ofte as he is temptyd om. Do.

These discrepancies may originate from a scribe who copied Do while knowing the text by heart from another source, or from a third MS. being the common exemplar of Do and Ra. Neither Anc nor Ry can be this exemplar since Anc has, at several points, a corrupt text (1/36-37; 2/19; 3/26; 5/30-31; 9/7-9) or omissions (7/12-13; 7/20-25; 8/24-27; 18/5-6) and both MSS. have none of the variants characteristic of Do and Ra.

The MSS. Ha₂ La and Tc are independent, that is to say, there is neither very close relationship between these MSS. themselves nor between them and the others of the whole group, to which they obviously belong. Ha₂ is very close to Ha₁ apart from a long interpolation on p. 13/20. The same may be said of La, in which there is even closer correspondence to Ha₁: 6/5-7 *For ryzt . . . a certayn seruyce* is omitted by all MSS. except Ha₁ and La. Even the final part of the tract in La is closer to Ha₁ than any of the others. The Laud text is different on p. 20/17-18 and lacks part of the Latin text from St. Paul on p. 24/13-16, but not its translation (24/19-22), which is even further expanded.

The only observation that need be made about Tc is that after 15/2 there is an incomplete passage on *Bakbytyng* that does not belong there and does not occur in any of the other copies. The branch of *Bakbityng* is fully discussed at the normal place (15/12-23) in the same way as in the other MSS.

The following diagram shows, as far as it can be ascertained, the stemma of the MSS. :



O stands for Lavynham's autograph. Because Ha₁ and the other MSS. differ considerably at the end, it is necessary to assume an intervening stage

either between O and Ha₁ or between O and the other group, which is indicated in the diagram by $x?$ and $y?$. A simple arrow indicates that direct derivation is probable, an arrow with a question-mark means that direct derivation is possible but cannot be definitely proved. The symbols $p?$ and $q?$ are used to represent an unknown possible source of closely related MSS.

In conclusion it is perhaps not superfluous to observe that, with a text of moderate length such as Lavynham's, about so common a subject and with such an apparent wide circulation, it is very difficult to establish any definite affiliations, since the scribes may have known, or thought they knew, considerable parts of the treatise by heart.

VI

ACCIDENCE

NOUNS

1. Number.

By far the greater number of plurals ends in *-is* or *-ys*: *bronchis* 1/7 etc.; *bowys* 1/7 etc.

A small number of nouns has *-(e)s*: *pans* 8/24; *sotiltees* 5/37; *tables* 16/39; *tidynges* 15/13.

The following plurals in *-yn*, *-in* or *-(e)n* occur: *chyldryn* 1/34, *childrin* 23/13; *eyzen* 15/9; *breþeryn* 15/29; *been* 19/23.

The mutated plurals are: *feet* 16/25; *men* 1/20 etc.; *wymmen* 22/16. Some plurals have no inflection: *euē cristyn* 17/24; *hors* 1/37; *zer* 4/39.

'Learned' plurals are: *Epicurei* 20/31; *Stoycy* *(-ci)* 20/30, 31; *Epicurei* is also found with the ending *-s*: *epicureys* 20/33.

2. Genitive.

The gen. sg. has the endings *-is* or *-ys*: *goddis* 1/4; *mannys* 1/31 etc.; *Moyses* 8/35 has no special ending.

With the exception of *mennys* 7/33 and possibly *scheepis* 10/15, the gen. pl. has no distinguishing ending: *chapelys* 10/6; *chyrchis* 10/5; *philofris* (sic) 22/13 etc.

ADJECTIVES

Degrees of Comparison.

The suffixes for the comparative and the superlative are *-er* and *-est*, *-ist* *(-yst)*: *holyer* 4/17; *fayrest* 1/26; *fowlist* 1/27; *sunner* 2/23, *sunnyst* 19/27. With umlaut and the (expanded) ending *-ur*: *long* 4/1, *lengur* 18/11; 20/12.

A number of adjectives have double comparison (*mo(o)r* + comparative in *-er*), often in collocation with single comparatives: *mor hardyer*. *wyser* & *mor wittyer* 2/17; *mor better* & *mor worthy* 2/18; *moor holyer*. *trewer*. & *beter* 4/17.

The only periphrastic superlative is: *most dredful* 11/1.

The following are the irregular degrees of comparison:

badde 1/16

wers(e) 4/2; 15/19

werste 5/24

wors 15/20

worst 15/17

_____	<i>furtherforth</i> 2/12	_____
<i>good</i> 10/15	<i>beter</i> 2/33 <i>better</i> 2/18	<i>altherbest</i> 24/10
<i>late</i> 17/34	_____	<i>last(e)</i> 1/3; 25/12
<i>litol</i> 4/1	<i>lasse</i> 13/19	<i>lest</i> 22/30
<i>moche(l), mochil</i> 8/19; 19/34; 5/11	<i>mo</i> 24/33, <i>more</i> 11/15 <i>moor</i> 13/19, <i>mor</i> 1/31	<i>most(e)</i> 1/25; 20/31
_____	_____	<i>nyxte</i> 20/24

ADVERBS

Both *-ly* and *-liche, -lych(e)* are used to form adverbs from adjectives: *lithly* 18/21; *wisly* 22/17; *wilfullych* 3/14; *skornfullyche* 4/33; *contynueliche* 4/39 etc.

Exceptions are the adjectives in *-ly* and a few other words: *bodyly* 12/34; *gostly* 12/37; *dedly* 24/34 etc.; *ful* 3/16; 8/6 etc.; *harde* 8/5; *late* 16/6, 11; *longe* 16/11 etc.

THE ARTICLE

The definite article is: *þe, the*; with assimilation *atte* 10/5.

The indefinite article: *a, an*.

An is used before vowels: *an ypocrit* 4/23 etc., but also before words beginning with *h*: *an holy man* 1/8 etc., and once before another consonant: *an leful likyng* 24/36.

Note: *a enuyous man* 13/37.

PRONOUNS

1. Personal Pronouns.

Nominative Sg. 1. *y* 1/14 etc., *I* 1/28.

2. *þou, þow* 8/17; 22/5 etc.

3. masc. *he* 1/11 etc.; fem. *sche* 23/25 etc.; neut. *it* 1/22 etc.,
hit 13/12; 20/25.

Nominative Pl. 1. *we* 6/24 etc.

2. *ge* 6/13 etc.

3. *þey* 3/4 etc., *þei* 25/13, *they* 3/31 etc.

Objective Sg. 1. *me* 2/31 etc.

2. *þe* 1/28 etc.

3. masc. *him, hym* 1/19 etc.; fem. *here* 23/1; 24/4; neut. *it* 2/8 etc.; *hym, him* are also used reflexively: 2/36; 16/10; 22/19 etc.

Objective Pl. 1. *vs* 1/2 etc.

zow 5/21 etc.; reflexive 3/35.

3. *hem* 1/8 etc.

2. Compound Pronouns.

The following forms occur:

Sg. 2. *þy silf* 22/5. 3. *hym silf* 2/11 etc.; *hym self* 2/16 etc.

him silf 2/33 etc.; *him self* 8/28.

him sylf 15/35; *her self* 23/30.

Pl. 2. *zour self* 6/14. 3. *hem self* 1/15 etc.; *hem silf* 20/13.

3. Possessive Pronouns.

Sg. 1. *my* 24/22.

2. *þy* 2/32 etc.; *þyn* (before a vowel and *h*) 8/16 etc.

3. *hys* 1/9 etc.; *his* 2/23; *is* 9/34 may be a possessive pron., but there is the possibility that it is the genitive ending of *acab*.

her(e) 23/1; 24/18; *hyre* 10/9.

Pl. 1. *owr* 1/3, 12/13, *our* 5/11 etc.

2. *zowr* 3/35 etc.

3. *her(e)* 3/27; 4/9 etc.

4. Interrogative Pronouns.

ho 14/36; *what* 13/4.

5. Relative pronouns.

The relative pronouns are: *þ^t* 1/1 etc.; *that* 1/3 etc. 'That' is most frequent. Next in order of frequency comes 'which' and its combinations: *which(e)* 1/14; 6/15, 39; 7/13 etc.; *which(e) þat* 2/10, 13 etc.; *þe which(e)* 4/38; 17/1; 23/5 etc.; *as* is used when *swyche* precedes the antecedent: 24/32 'swyche dayes . . . as owyn to be fastid'.

Further: *whom* 8/21; 20/29 after a preposition.

Independent relatives are: *ho so (euer)* 3/17; 11/35; 17/1; *ho þ^t* 14/23; 17/29; *þ^t* 3/14; *what* 3/7; 8/39 etc.; *what . . . so* whatever 15/29-30.

6. Demonstrative Pronouns.

Sg. *þis* 1/4 etc., *this* 1/24 etc., *þys* 18/22, *thys* 8/11; 16/13.

þat 2/22 etc.; *þat ilke* 3/33; 7/3; 23/5; 24/30.

Pl. *þese* 1/32 etc., *these* 5/28.

þo 2/38 etc., *tho* 10/8; 16/31; 20/31.

7. Indefinite Pronouns.

al 2/38, *alle* 1/20 etc.; gen. *altherbest* 24/10.

boþe 6/14 etc.

ech 1/14 etc.

eny 2/18 etc.; *ony* 19/29.

euery 11/10 etc.

moche 8/19 etc.; *mochil* 5/11 etc., *mochel* 19/34; *many* 5/6.

no 2/27 etc., *noo* 20/22; *noon* 8/10 etc. (before vowels and *h*).

noon (= none) 10/20.

nowȝt 6/23 etc.; *nouȝt* 6/23; 14/5; *noȝt* 8/6; *not* 1/16 etc.

oþer 1/20 etc.; *an oþer* 2/12-13 etc., *a noþer* 13/27 etc., *an noþer* 14/14, *anoþer* 14/33.

sum 2/22 etc., *som(e)* 15/26; 18/14; 20/39.

NUMERALS

1. Cardinals.

on 3/26 etc. *o(o)* 6/41; 13/3; *to(o)* 1/4; 20/28 etc., *two* 23/24; *þre* 1/32 etc.; *four* 20/4 etc.; *fyue* 19/35; 20/3; 25/18; *seuene* 1/5 etc.; *eyȝte* 2/10; 22/19; *skore* 4/15; *hundrid* 4/15; *þowsand* 4/15; 12/24.

2. Ordinals.

ferst(e) 1/8; 5/29; 10/32; 19/36 etc.; *seconde* 10/36 etc., *secunde* 19/38; *þrydde* 10/32, 38, *thridde* 10/33, *þridde* 20/1; *fourthe* 20/2, *fowrthe* 23/20, *ferthe* 21/22; *fifte* 20/2.

3. Multiplicatives.

onys 12/21.

VERBS

Present Modally Zero¹.

Sg. I. -e

2. -*st*; only one instance: *þow seest* 22/5.

3. -*yth* (-*yþ*), -*ith* (-*iþ*), -*eth*, -*th* (-*þ*) in order of frequency.

¹ See F. Th. Visser, 'The Terms "Subjunctive" and "Indicative",' *English Studies*, XXXVI (1955) 5, 205-208.

Contracted forms of the 3rd pers. sg. are:

holt 8/4; 13/19; 18/35; *lest* 4/33; *let* 18/28; *sent* 13/19; *set* 13/20.

Note the following form: *recordit* 19/2.

Pl. The usual ending is *-yn*; in a very few cases the ending is *-(e)n* or *-e*.

There are four southern plurals in *-(e)th*, *-ith*, *-yth*:

doth 4/1; *springith* 6/41, *springeth* 14/12; *wastyth* 21/10.

Endingless plural forms are: *hold* 6/25; *put* 18/2 (but *holdyn* 6/6, *holde* 6/7; *puttyn* 9/28).

Present Modally Marked ¹.

Sg. 2 & 3. Stem-form with or without *-e*.

Imperative.

Stem-form with or without *-e*.

Infinitive.

Most infinitives end in *-e* and *-yn*; a few have *-en* and *-n*:

fle 3/2; 8/11, 14/2; *se* 2/23; 7/7; *sey* 21/8; *sle* 12/23 and *pray* 18/19, 34 have no ending.

Present Participle.

Gerund.

Both have the ending *-yng(e)*, *-ing*.

Preterite.

1. OE strong verbs.

Of the singular only the 3rd person-forms occur; they have no inflexional ending, except *knewe* 3/34.

The plural has the endings *-yn*, *-e(n)*; *slow(h)* 13/6 no ending.

2. OE weak verbs.

Sg. *-ede*, *-ed*, *-yde*, *-yd*, *-id*.

-de, *-te*, *-t*.

Pl. *-ede*.

-den, *-de*, *-dyn*, *-t*.

Forms of OE *habban* (III class):

Pres. Mod. Zero	Sg. 1. <i>haue</i>
	2. <i>hast</i>
	3. <i>hath</i> , <i>hap</i>
	Pl. <i>haue</i>

Pret. Sg. 3 <i>had(de)</i>
Pl. <i>hadde</i> , <i>haddyn</i>

¹ See note p. lxii.

Pres. Mod. Marked Sg. 2. *haue*
 Imp. *haue*
 Inf. *haue*
 Pres. Part. *hawung*.

Past Participle.

1. OE strong verbs.

The regular endings are *-yn*, *-en*, *-e*, *-n*.

Lost 1/3 is a weak form.

No ending has *hold* 4/21.

2. OE weak verbs.

-id, *-yd*, *-d*, *-t*.

No ending have: *assent* 10/9; *hyd* 2/7; 15/14; *mysled* 5/30; *put* 23/7; *set* 14/29; *unknet* 23/6, *y knot* 22/9, all of them verbs with final *-d* or *-t* in the stem-form.

Note the form: *cawth* 17/18.

The prefix *y-* occurs in two forms: *y fayned* 11/32; *y knot* 22/9.

Survey of the forms of the OE strong verbs:

Inf. or related forms	Pret. Sg.	Pret. Pl.	Past Pple
I			
<i>arisyn, ariysen</i>	—	<i>arysyn</i>	—
<i>smytynge</i>	—	—	<i>smyte</i>
<i>wrytyth, wrytith</i>	<i>wrot</i>	—	<i>wrytyn, writyn</i>
II			
<i>lesyn</i>	<i>les</i>	—	<i>lost</i>
III			
—	<i>began</i>	—	—
—	—	—	<i>bownde</i>
<i>helpyn</i>	—	—	<i>holpyn</i>
—	—	<i>zeldyn</i>	—
IV			
<i>bere, beryn</i>	<i>bar</i>	—	<i>bere(?)</i> 10/8
—	—	—	<i>forbore</i>
<i>become</i>	—	—	<i>becomyn</i>
<i>come</i>	<i>cam</i>	<i>comyn, keme</i> 9/19	—
<i>undernomyng</i>	—	—	<i>undernymen</i>

Inf. or related forms	Pret. Sg.	Pret. Pl.	Past Pple
V			
—	<i>bad</i>	—	—
—	<i>forbad</i>	—	—
<i>forzeue</i>	<i>forzaʃ</i>	—	<i>forzouyn</i>
<i>getyng</i>	<i>gat</i>	—	—
<i>zeue, zeuyn,</i> <i>zyuen</i>	—	—	<i>zouyn</i>
<i>speke, spekyn</i>	<i>spak</i>	—	—

VI

<i>forsakyn</i>	—	—	—
<i>schape</i>	<i>schoop</i>	—	—
<i>sle, sleen</i>	—	<i>slow(h), slowyn</i>	<i>slawe, slayn</i>
<i>take</i>	<i>tok</i>	—	—
<i>waschyn</i>	—	—	<i>wassche</i>

Note the strong French plural pret. *stryuyn* 20/35.

OE Reduplicatives

Inf.	Pret.	Past Pple
—	—	<i>beholde</i>
<i>falle, fallyn</i>	<i>fil</i>	<i>fallyn</i>
—	<i>hyng, hangid</i>	—
<i>holdyn</i>	—	<i>hold(e)</i>
<i>knowe</i>	<i>knewe</i>	—
—	<i>wax</i>	—
—	<i>hyzt(e)</i>	—

Preterite Present Verbs.

1. Infin. *wetyn*
2. Pres. Mod. Zero Sg. 3. *owyth, owith*
Pl. *owyn*
Pret. Sg. 3. *ouzt, owzte*
Pl. *owztyn*
3. Pres. Mod. Zero Sg. 3. *kan, can*
4. Pres. Mod. Zero Sg. 3. *dar*

Pret. Sg. *dede*
Pl. *dede, dedyn*
Past Pple *do(n), doon*

Pres. Mod. Zero Sg. 3. *go(o)th. go(o)þ*
Pres. Mod. Marked Sg. 3. *go*
Inf. *go(on)*
Pret. Sg. 3. *went(e)*
Pl. *wente; zede*
Past pple *go*

PHONOLOGY

(All references, unless otherwise indicated, are to Dr. Karl Luick, *Historische Grammatik der Englischen Sprache*, Leipzig, 1914-1940).

I. Development of the OE stressed vowels

A. Short Vowels.

OE *ǣ*

1. OE *ǣ* (not before nasals) is represented by *a*:
asse, awake care, fals, martyr, sparyng etc.
2. Before *n* or *m* (except in the OE lengthening groups *nd, ng, mb*) the spelling is also *a*: *began, can, cam, game, man, many, name, schame* etc. The pt. pl. *keme* 9/19 is probably an indication of the raising of ME *ā* from OE **cām* (Jordan, § 276).
o is found in the unstressed words *from, on* (but once *an* 23/2) (§ 367, Anm. 2).
3. Before the OE lengthening group *-nd* both *a* and *o* spellings are found (§§ 367, 429.2):
handis (2×), *land* (1×), *lond* (7×), *londys* (1×), *stondyn* (1×), *vndyrstande* (1×), *vnderstanding* (1×), *w^tstonde* (2×), *w^tstondyn* (1×), *w^tstondith* (1×).
Before *-ng* the most frequent spelling is *o*; *a* is found twice only (§§ 367, 429.1):
among(is) (4×), *long* (passim), *longyn* (1×), *songis* (1×); *hangid* (1×), *langede* (1×).
The *o* in *streng* (= strong) is due to the comparative *strenger*.
There are no instances of OE *a* before *-mb*.
4. OE *ǣ* + *ȝ* produces *aw* (§ 402.If):
drawith, drawynge, ȝawnyn, lawis, sawe (= saying), *slawe* (= slain), *(vn)lawful*.
OE *ǣ* + *h* results in *awh* (§ 403.Id): *tawhte*.
ou, ow in *ouȝt, owȝte, owȝtyn* are due to the present *owen* (§ 403, Anm. 1).

OE *æ*

1. OE *æ* in lengthened and unlengthened position is spelled *a* (§ 363): *after, almesse, bare, craft, fare, late* etc.
2. OE *æ* + *ȝ* produces *ay, ai* (§ 372b):
again, day, ȝayr(e), may, mayde, slayn, tayl etc.

OE *ē*

1. OE *ē* is spelled *e*, once *ee*:
a bedde, brekyn, clerk, kempt, mete, wel(l) etc.; *weel* 21/9. According to the OED (s.v. *well* adv.) *weel* appears in Northern and Scottish texts from the 14th century. The form is also recorded for the Suffolk dialect by Helge Kökeritz, *The Phonology of the Suffolk Dialect*, § 253.
2. OE *ē* is realized as *y*, *i* in:
hyng, yng(g)elond (1×) (*englysch* 1×), *togidere, togydere*. This transition of *e* to *i* occurred between *g* and a dental in the North and the whole of East England and before *ng* in the North and the neighbouring Midlands and a part of the South (§ 379). For numerous instances in the Suffolk dialect see Kökeritz, § 257.
hyzt(e) is from late OE *hiht* (§ 274 and § 403, Anm. 3).
3. OE *ē* + *ȝ* produces mostly *ey*, sometimes *ay* (§ 401.1c):
away, bewey, pleyng, sey, seyth, seyde, seyd etc.; *sayth, say, way*.
 OE *ēng* also produces *ey* in *meynt* (§ 404).

OE *ī*

1. OE *ī* is spelled *i*, *y*: *almyȝty, amys, byddyng, blisful, bringe, drinke* etc.
 The isolated spelling of *drenkyng* (21/5) may be a scribal error or the result of what Jordan (§ 271) calls 'Abstumpfung' of *i* to *e* in the neighbourhood of labials and before nasals. Kökeritz (§ 273) lists a great many instances from the Suffolk dialect in Middle English, though not *drenke* itself.
2. OE *ī* before the groups *-ld* and *-nd* is spelled *i*, *y*:
blynde, c(h)ild, tyndin, schyld, wynd.
3. In open syllables of dissyllabic words the spelling is mostly *e*, once *ee*, sometimes *i*, *y*. This lowering and lengthening of OE *ī* took place in the dialects north of the Humber and in parts of the North Midland dialect in the latter half of the thirteenth century, and in the East Anglian dialects about a century later (§ 393; § 394 and Anm.):
lemys, le(e)uyth (= *lives* 3×), *leuyn* (2×), *leuyng* (4×), *wedeweschip* (1×), *wetyn* (1×); *liuyth* (1×), *lyuyng* (1×), *tythys, widewes* (1×), *wityng* (1×).
lemys may reflect *u*-umlaut of *ī* in Mercian, which produced *ēo*.
4. OE *cir(i)ce, cyrice* (§ 285.2) is mostly spelled with *e*:
cherche (18×), *chyrchis* (1×).
 OE *micel, mycel* (§ 285, Anm. 2; § 375) appears as: *moche, mochel, -il*.
5. OE *ī* is spelled *o* in: *benome, benomyth, vndernomyng*. OED records an obsolete verb *benoom* as a mistaken form of *benim* for 1563 (Sackville, *Buckingham's Complaint* XV). The form may be due to the carrying over of the vowel of the preterite *benoom* or, if the sound is [u], of the pa. pple *benumen*. The *o*-spelling may also represent Anglian *nioman/neoman* through stress-shifting.

The *o* in *wol* (= will) is either a rounding of *i* under the influence of *w*, or may be due to the preterite *wolde* (§ 376).

OE *ð*

1. The spelling of OE *ð* is *o*: *afor*, *bode*, *borwe*, *folk*, *hope*, *opyn* etc.
2. Before the consonant group *-rd* the spelling is *o*, *oo*:
hord, *word*, *hoord*, *hoordis*.
Before *-ld* the spelling is *o*: *gold*, *wolde*.
3. OE *ð* + *h* produces the diphthong *owz*, *ouz*, *owh* (403e), once *oz* (§ 403, Anm. 1): *dowzter*, *dowhter*, *browzt*, *brouzt*, *nowzt*, *nouzt*, *þowzte*; *nozt*.
Not (= nothing) occurs five times 1/16; 1/30; 5/30; 17/31; 23/12.

OE *ū*

1. OE *ū* unlengthened is spelled *u*, *o*:
aboue, *acursid*, *comyn*, *ful*, *tunge*, *tongis* etc.
2. Before *-nd* we have *ow*, *ou*, twice *o*:
bownde, *grownd*, *hownd*, *hound*; *hond*, *wonder*.
3. The *o* in *dore* and *woke* (2×; = week) is the result of the lengthening of *u* north of the Humber, in the North Midlands and in the East Anglian dialects (§§ 393, 394 and Anm.; cf. *i* > *e*).
4. The form *welleward* (from OE *wūll*) is puzzling. The *Paston Letters* have *bergeys* (= burgess), *reterned*, *herte* (= hurt) but these are words of French origin; cf. W. Dibelius, 'John Capgrave und die Englische Schriftsprache', *Anglia*, XXIII (1901), pp. 357 and 360.
5. OE *ū* + *z* produces *ow* (§ 402a): *mowe* (pr. pl.), *sowe* (= a sow).

OE *ȳ*

1. OE *ȳ* in unlengthened position is spelled *i*, *y* in:
clippyng, *gilty*, *kyn*, *kyng*, *kynrede*, *synne*, *synnys*, *synne* (vb.), *swyche*;
e beside *i*, *y* is found in: *ferste* (10×), *fyrst* (3×), *fulfelle* (1×), *fulfillyd* (1×), *kesse* (1×), *kyssyng(e)* (2×).
Only *e* occurs in: *beryelys*, *brenston*, *embryng*, *knettyng*, *lest* (= likes), *vnknet* (*tyn*), *werche*, *werchyng*, *werke*, *y knet*.
According to Luick (§ 287, Anm. 3) the *i*-area comprised Lincolnshire, Nottinghamshire, parts of Derbyshire, Rutlandshire, parts of Huntingdonshire, Cambridgeshire, Norfolk and parts of Suffolk, 'wo es unmittelbar an das *e*-Gebiet stiesz'. The *e*-area included Kent, parts of the counties of Sussex, Middlesex, Essex and Suffolk and perhaps even Cambridgeshire (§ 183, Anm. 2).
Wers(e) (2×), *werste* (1×) occurs by the side of *wors* (1×), *worst* (1×).
The *e*-forms are apparently due to Scandinavian (§ 286, Anm. 3); the *o*-forms are due to the influence of *w* (§ 286.2).

The *u* in *sundry* is due to the OE adv. *sundor* and the verb *sundrian* (Cf. OED s.v. *sundry* and *sunder* adj. and vb.)

2. In open syllables of dissyllabic words OE *ȝ* is represented by *e*: *beryzed*, *besy*, *besyeth*, *besynesse*, *dede* (= did), *dedyn*, *euel(e)*, *euyt*, *euelys*, *steryn*, *steryd*. The *e* may be of 'Kentish' origin or may be due to the lengthening of Middle English *i* in open syllables in certain regions (Cf. OE *i*).
3. Before *-nd* the spelling is *e* and *ee*, sometimes *y*:
ke(e)nde (8×), *kendis* (1×), *kendely* (1×), *mankeende* (1×), *kynde* (1×), *mankynde* (1×), *mynde* (1×). The *e(e)* is either 'Kentish' or a lengthened *i*; *mankynde* 1/1, though spelled with *y*, rhymes with *fende* and *ende*.
4. OE *ȝ* + *ȝ* ('Kentish' *ē* + *ȝ*) produces *ey* (§ 183; § 372a):
beyzen, *beyzing*, *beyere*.

B. Long Vowels

OE *ā*

1. OE *ā* is spelled *o*, *oo* (§§ 369, 370);
behotyŋ, *cloþing*, *go*, *loþ*, *more*, *pope*; *anoon*, *goon*, *go(o)th*, *hool*, *looþ*, *moor* etc.
2. In shortened position the spelling is *a*:
asked, *halwyd*, *natheles*.
3. OE *ā* + *w* results in *ow(h)* (§ 373e):
aknowe, *blowyth*, *slowh* (= slow), *slowthe*, *sowle*, *sowyng*.
For the *h* of *slowh* see the part on the consonants.
OE *ā* + *ȝ* produces *ow* (§ 402e):
owne, *owyn* (adj.), *owyn* (vb.), *owyth*.

OE *æ*

1. OE *ǣ*₁ (*i*-mutation of prim. OE *ā*) and *ǣ*₂ (West Gmc. *ā*) are represented by *e*, sometimes *ee*:
dedis, *drede*, *gredy*, *meene* (adj.) etc.; *areryth*, *eny*, *ledith*, *menyth*, *meel*, *seed*, *sleep* etc.
2. In shortened position we have *a* in:
lasse, *wraþþe* (4×), *wrath(þ)e* (5×), *wrath(th)e* (2×), *blastis* (§ 363.3);
e in: *every*, *flesch*, *helthe*, *hestis*, *lenere*, *left*, *lent*, *lessid*, *mysled*, *wrechyn*, *wrechche*, *wrethþe* (4×) (§ 385).
Ony probably owes its vowel to *mony* or *on* (= one) (§ 363, Anm. 6). The spelling *eny* is predominant.
3. OE *ǣ* + *ȝ* produces *ey* (§ 373b): *eyþer*.

OE *ē*

1. OE *ē* is spelled *e*, rarely *ee*:
demyth, *dremyng*, *fedith*, *keþyn*, *swete* etc.; *heer(e)* (adv.), *me(e)de*.

2. In shortened syllables the spelling is *e*:
blessyd, breþeryn, azen(s), ferde, rekenyth.
3. OE *ē* + *ɜ* produces *ey* (§ 373a): *deyn*. Luick (§ 384, Anm. 5) rejects Scandinavian origin for this word.

OE *ī*

1. OE *ī* is spelled *i, y*: *abydin, arisen, fiue, lykyng, schryuyn, swyn* etc.
2. When shortened the spelling is also *i, y*:
blis(se), fifte, lynnyn, wymmen.
3. *o* is found in *wom(m)an* (§ 376).

OE *ō*

1. OE *ō* is spelled *o, oo*: *anoþer, behouyð, lokyn, blo(o)d, bo(o)k, go(o)dis, goodnesse* etc.
2. In shortened position the spelling is *o*:
not, or, softe, gosþel.
3. OE *ō* + *ɜ* produces *ow* (§ 402d):
bowys, slowyn (= slew), wowyng.
ō + *h* becomes *ow(h)* (§ 403g): *ynowh, slow(h)* (= slew, pt. pl.).
ō + *w* results in *ow*: *growe, growyn, groweth.*
4. OE *ō* is spelled *u* in: *sunner, sunnyst* (§ 388).

OE *ū*

1. OE *ū* is spelled *ow, ou*, once *o*:
abowte, browke, howslyd (1 ×), howslynge (1 ×), foul, our, þou etc.; *hosel (1 ×)*.
2. OE *ū* + *ɜ* produces *ow* (§ 402b): *bowe(n)*.
3. In shortened position the spelling is *u, o*:
bote, but, buxham, utterly.

OE *ȳ*

1. OE *ȳ* is spelled *i, y*: *hydyn, litil, lytil, pryde, fylthe* (§ 287).
2. The spelling is *o* in *comelyhed*, through association with OE *cuman* (OED s.v. *comely*).
3. *e, ee* is found in: *fer, wildfeer*; 'Kentish' *ē*.

C. Short Diphthongs

OE *ēa*

1. OE *ēa* is represented by *a* (§ 264):
al, am, arw, falle(n), halsyng, hard etc.
2. OE *ēa* (Anglian *ǣ*) before *-ld* is spelled *o* (§ 369):
beholde, boldnesse, cold, holde, olde, solde, tolde.
3. OE *ēa* + *x* (late WS *ē* + *x*) is spelled *e* in *wexith* (§ 278).
OE *ēa* + *h* (late WS *ē* + *h*) produces *ey*: *eyzte* (§§ 278, 403.1a).

OE *io*

OE *io* is represented in: *sylder* (§ 358). This spelling may owe its origin to Scandinavian *silfr* (§ 382.1).

OE *eo*

1. OE *eo* is spelled *e* (§ 357):
berken, clepid, erthe, ferforth, hem, her(e) (= their), *werschip* (1×) etc.;
betwyr is from Anglian *betwix* (WS *betwēox*).
2. OE *weor-* (*wur-*, *wor-*) is spelled *wor-* in:
world, worldward, worschipe, worschyp, worth, worthy (§§ 222, 286.1).

OE *ie* (*i*, *y*)

1. OE *ie* shows many *e*-spellings from Anglian *ē* (§ 173):
forzeue, zeuyn, zeuyng, zeue, zeuer, zeuyth;
but *i*, *y* from WS (§ 263) in: *forziȝ, ziȝ, zyuen, zyue*.
2. Before *-ld* we find *e*, *ee*:
zeldyn, weeldynge.

D. Long Diphthongs

OE *ēa*

1. OE *ēa* is spelled *e*, sometimes *ee* (§§ 356, 361):
bred, ded (= dead), *erys, heȝ, ȝer, schewe, le(e)ue* (= leave n.), *scheepis, sle(en)*.
3. OE *ēa* + *h* > *ē* + *h* > *ē* + *h* produces *ey* (§ 403.1a):
neyhebor, neyhȝebour, þey-theȝ (= though).
4. OE *ēa* + *ȝ* (*ē* + *ȝ*) produces *ey* (§ 401e): *hey, heyer, eyȝe(n)*; *y* is found in *hy* (§ 407.1).

OE *eo*

1. OE *eo* is spelled *e*, *ee*:
be(n), been (= bees), *fende, fle(e)n, fre, freendschip* etc.
2. In shortened position the spelling is *e*:
derrer, deuelys, felaschyp, ferthe (1×), *lemman, thefte*.
3. *Lyȝt*(ly), *lithly* is from Anglian *līht* (§ 275);
fil (= fell) is a late shortening of *ē* (§ 385); similarly: *byn* (= are).
4. OE *eo* + *w* produces *ew* (§ 399.2):
knewe, rewȝe, trewe(r), trewthe.
5. *eo* becomes *ou*, *ow* in:
four, fourthe (2×), *ȝow, ȝowr, trowyng*. Stress-shifting (§§ 265, 373).

OE *īe* (*i*, *y*)

1. OE *īe* (Anglian *ē*) becomes *e*, *ee*: *he(e)re* (= hear), *heryng(e), nede(n), nedful, nedy*.
Newe is from non-WS *nēowe*.

2. In shortened position the spelling is *e* in:

herd, *zet* (Luick § 173, Anm. 2: 'Etymologisch unklar und daher nicht mit Sicherheit einzureihen ist Angl. *zēl'*) from Anglian *ē*.

i in *zit*, *nixt* (WS *īe*, *ī*), or *zit* from *zet* before a dental (§ 379).

II. Development of the Old French vowels in stressed syllables

A. Vowels

OF *a*

1. OF *a* in whatever position is spelled *a* (§ 411):

dampnyd, *flateryng*, *gabbere*, *askape*, *chast* etc. The only exception is *pa(a)s*. *O* is found in *skorn*, *skornfullyche*. Jordan (§ 220, Anm.) assumes lengthening (OF *escarnir* vb., ME *skärnen*, *skörnen*) and influence from *escorner*.

2. OF *a* + palatal *l*, *n* produces *ay*, once *ey* (§ 414.1):

batayle, *ereyne*, *faiblyn*, *playne*, *trauaylid*, *vitaylis*, *consaylith*.

3. OF *a* + *i* results in *ay* (§ 421): *betrayde*.

4. a) OF *a* + final *n*. No instances.

b) OF *a* + *n* and dental mostly produces *aw*, *au* (§ 414.2):

comawndid, *demawnde*, *disc(h)lawndre*, *grawnt*, *sclawndrid*, *sclaundrid*, *avauncement* (1×), *awngelis* (1×), *chaungyng* (1×), *braunche* (1×);

a is found in: *angyl* (1×), *avancyd* (1×), *branche* (1×);

o in: *chonchyng* (1×), *dongeer*, *bronche* (4×). Luick, § 414, Anm. 2: 'Für *au* kommt gelegentlich, namentlich in südlichen Hss. *o* vor, dessen Deutung noch fraglich ist.' Jordan (§ 224, III) says: 'Formen mit *o* wie *chonge*, *chombre*, *avonce* dürften Reflex einer dunkleren franz. Aussprache sein; sie sind meist südlich.'

The spelling *ow* is also found: *brownchis*, *downsyng*; *avowtyth* is probably a scribal error for *avowntyth*. This *ow* is probably a parallel of the above *a/o*.

In syllables unstressed in English we find the same spellings:

consonawnt, *conuersawnt*, *plesawnt*, *seruawnt(is)*, *seruaunt(is)*, *tenawntis*, *tyrauntis*, *cheuesawnce*, *ordinaunce*, *penawnce*, *repentawnce*, *veniaunce*, *veniawnce*; *seruantis*; *assentownt*, *veniownce* (1×), *couenownt*.

c) Before *m* + labial only *a* occurs (§ 427.1): *ensample*.

d) *a* + *n* and guttural becomes *a* (§ 414.2): *ianglith*.

OF *e*

1. The most frequent representative of OF *e* is *e* (§ 411):

affermeth, *amendyd*, *assent*, *avengyn*, *defended*, *degre* etc.

Ee is found in *dees*, *peer*, *degrees*.

2. OF *e* + palatal *n* produces mostly *ay*, *ai*, but also *ey* (§ 414.1):
constrayned, *disdayn*, *refraynyng*, *y faynyd*; *feynyng*, *ordeyneth*.
3. OF *e* + *i* develops into *ey*: *obeyze*.

OF *i*

OF *i* is spelled *i*, *y* in all positions (§ 411):
bible, *disciplynys*, *nyce*, *priuy*, *ryuer*, *simple* etc.

OF *o*

1. OF *o* is mostly spelled *o* (§ 411):
acordyn, *formyd*, *fors*, *glose*, *pouer*, *proposyd* etc.;
oo in *acoorde* (1×), *coost*, *loos*.
2. 'Tune', a variant of OF *ton*, is spelled *twne*.

OF *u*, *o* (AN *u*)

1. OF *u*, *o* (AN *u*) is spelled *u*, *o* in short position (§ 411):
crustyng, *contre*, *gloto(w)n*, *jorney*, *suffre*, *summe* etc.
In lengthened position the spelling is *ou*, *ow*:
cours, *courtis*, *deuowre*, *dowtle(e)s*, *flour*, *owr* (= hour) etc.
The *y* in *engruytyn* is probably a sign of a long vowel; cf. OF *ü*.
2. The *oy*-spelling in *defoyle*, *defoylith*, *defoyllyn* has not been satisfactorily made out.

OF *ü*

1. OF *ü* is spelled *u* in:
endurede, *excusyth*, *presumede*, *vsure* etc.; the spelling is *o* in *coryous* (also *curious*), *soietis* (§ 412).
2. *ow* is found in *howgy*; [*ü*] for OF *ü* was found in a small area of the North Midlands and the southern part of the North (§ 412.2).
By the side of *howge* occurs *hoyge*. The *y* is probably a sign of a long vowel.
The use of *i* or *y* as a mark of length spread, according to W. Dibelius (*Anglia*, XXIII (1901), p. 170), from the North to the Midlands (*Paston Letters*), but he does not list any instances of OF *ü*; Kökeritz (§ 299) records for Suffolk: *oysyd* (= used), *oyse*, *roynous*.

B. Diphthongs

OF *ai*

1. OF *ai* is mostly represented by *ai*, *ay* (§ 416):
gay, *dylayng*, *frayelte* (also: *freelte*), (*a*)*payd*, *corsayntys*, *payment*, *paynym*, *plaint*, *rauwayne*, *vayn*, *vaynglorie*.
The spelling is *ey* in: *seyn(t)*, *veynglorie*.

2. Before *s*, liquids and dentals we mostly find *e*, sometimes *ee* (§ 416):
dissese, dissesid, esy, eese, freelte, pe(e)s, plesawnt, plesyng, plete, tretys, tretyng, but *ay* in: *awaytyn, mayster, maystries, wayting*.

OF *ei*

OF *ei* is mostly spelled *ey* (§ 416):

apeyryn, apeyrith, deceyt, deynte, feyth, leyser, peyne (1×), *preysid, preysing, receyue*;

ay in: *payne* (2×), *pray, prayer, prayeris*;

e is found before *s* (§ 416): *encresyn, encrecyn, encresyng, resoun, resown, reson, tresown*.

OF *ie*

OF *ie* (AN *ē*) is spelled *e, ee* (§ 415.1):

agreuyd, chef, chere, cheer, febilnesse, feers, fershed, greuyth, greue, greuyd, greuous, greuousshed and in the following unaccented syllables: *bonchef, mateer, myschef*.

OF *ue*

OF *ue* occurs as *e*, once *ee* (§ 415.2):

meble, meuyd, peple, repreef. The *y* in *enquyrid* is probably due to Latin *inquiro* (§ 415, Anm. 1).

OF *au*

1. OF *au* is spelled *au, aw* (§ 418.2):

auctorite, audience, cause, cawtelys, cawth (= caught), *defawte, mawmetrie, sawter, sauter*.

2. OF *au* + labial is represented by *a* (§ 427.1):

saue, sauyd, sauacion.

OF *oi*

OF *oi* is found as *oy*:

ioy, ioye, ioyful, reioyschith.

OF *oi* (AN *ui*)

OF *oi* (AN *ui*) is spelled *oi, oy* (§ 417.2): *enioyned, point*. The *e* in *empesunnyng* may be due to stress-shifting in ME *puissun, puison* (OF *puison*). *Püi-* was later on reduced to *pi-*. The present-day Suffolk dialect has the pronunciation [pizn]; cf. Kökeritz § 328. *Pi-* may have become *pe-* just like OE *i* became *e* in open syllables (§§ 393, 394 and Anm.).

Another case of stress-shifting is: *quynte* (§ 417.2).

OF *üi*

OF *üi* is spelled *oy* (§ 417.3): *distroyed, destroyeth, distroyd, distroyng, distroyth* from the first pers. plural in OF;

ui became *ui* (*oi*) in the North Midlands and southern regions of the North (§ 412.2; § 417.3), which is represented in *froyt*. Other interpretation Jordan, § 239.

OF *eau*

OF *eau* is represented by *ew*: *bewte* (§ 418.4).

OF *ieu*

OF *ieu*, *iu*, *ui* (AN *eu*) is spelled *ew* in: *iewel*, *iewis*, *Jewys*; *eschewe*, *eschewid* (§ 418.2).

The spelling is *u* in *curye*.

III. Development of the stressed vowels in Scandinavian words

A. Short Vowels

Sc. *ǣ*

1. Sc. *ǣ* is represented by *a*: *angrede*, *angry*, *cast*, *fastis*, *gat*, *hap*, *lackyng*, *ransakyn*, *same*, *snaris*, *take* etc. (§ 382).
2. Before *-ng* the spelling is *o*: *wrong* (§ 382.6).
3. Sc. *ǣ* + *h* produces *awh*: *manslawhtre*.

Sc. *ě*

Sc. *ě* occurs in *getyng*, *wers(e)*, *werste* (§ 382).

Sc. *ī*

1. Sc. *ī* is spelled *i*: *skilful*, *til*. *Syluer* may belong here (§ 382); cf. OE *īo*.
2. In lengthened position the predominant spelling is *i*, *y*; *e* is found three times: *skele*, *skelys*; *skile* (5×), *skyle* (6×). The *e*-spelling is a parallel of ME *e* for OE *ī*.

B. Long Vowels

Sc. *ā*

1. Sc. *ā* is represented by *o* (§ 383): *boþe*, *fro*.
2. Sc. *ā* + *g* produces *ow*: *lowlich*.

Sc. *ō*

1. Sc. *ō* occurs as *o*: *hordom*, *hosbonde* (§ 383.1).
2. Sc. *ō* + *h* produces *ow(h)*: *thowh*, *þow(h)*.

Sc. *ū*

Sc. *ū* occurs as *u*, *o* in shortened position: *hosbonde*, *sluggynesse* (§ 383.4).

Sc. *ō*

1. Sc. *ō* is represented by *e* (§ 383.2): *seme*, *semyth*.
2. Sc. *ō* + *g* developed into *ey(z)*, *eyh*: *sley*, *sleyztis*, *sleyhtis*.

C. Diphthongs

Sc. *ei*

Sc. *ei* is spelled *ei*, *ey*, once *ay* (§ 384.1): *neiþeles*, *they-þei* (= they), *nay*.
The word *deyn* may belong here, but Scandinavian origin is rejected by Luick (§ 384, Anm. 5).

Sc. *iu*

Sc. *iu* occurs as *ee*: *meek*.

IV. The unstressed vowels and the consonants

A. Vowels

1. The endings *-es*, *-eth*, *-en*, *-er*, *-el*, *-ed* are mostly spelled *-ys*, *-is*, *-yth*, *-ith*, *-yn*, *-in*, *-yr*, *-ir*, *-yl*, *-il*, *-yd*, *-id*. This spelling was originally mainly favoured in the North, but later on it became also frequent in the Midlands (§ 460.2): *awngelis*, *answerith*, *aþeyryn*, *modyr*, *mochil*, *aschamyd* etc.
2. The ending *-er* possibly occurs twice in the North-West Midland variant *-ur* (§ 460.2): *lengur*, but in both cases the ending is written in suspension.

B. Consonants

1. In OE *hw* the *w* had apparently been lost in the relative-interrogative pronoun *ho* (6×), which occurs beside *whom* (2×).
2. The final *-t* in *vynezart* may be a West Midland feature (§ 713.2), but the unvoicing of final *d* is also recorded for Suffolk in early New English by Kökeritz (§ 348).
3. Contamination of *puplysche* (OF *puplier*) and *publysche* (OF *publier*) resulted in *pubplyschyd*.
4. A glide occurs between *l* and *r* in *meseldrie* (§ 719). This form is not recorded in OED.
5. Instead of *-th* we have *-t* in the 3rd pres. sg. of *recordit*. This may be a scribal error, but may also be due to the mixing up of *t*, *th* and *ht*. See 8.
6. OE *c* before *a* is three times spelled *k*: *kan* (2×), *can* (1×); *kare* (1×), *care* (1×).

7. OE final velar *h* was perhaps indistinct or mute in the dialect of the MS. as would appear from the spellings *þorw* and *þow* (= though), *slow* (= slew) by the side of *þorwh*, *þowh* and *slowh*. Another indication of this weakening or decay is found in the inverted spelling *slowh* (= slow).
8. The spelling *lithly* (also spelled: *lyzt*, *lyztly*) may indicate that OE palatal *h* before *t* was not pronounced. The loss of palatal *h* in this position was common in the dialects south of the Humber in the 15th century (Jordan, § 295). It led to a great variety of spellings: *t*, *ght*, *th*, *gt*, *tht*, *ct* and *zt*. These spellings are found in great numbers in *The Book of Margery Kempe* and other documents from Lynn in Norfolk (*B. of M. K.*, pp. xxiii–xxiv). The spelling *cauwth* (= caught) seems to indicate a similar loss of OE velar *h* before *t* (Jordan, § 294; *B. of M. K.*, p. xxiv).
9. OF [dʒ] is spelled *ch* in *chonchyng* (by the side of *chaungyng*. *Ch* appears also in writings from Norfolk. The *Promptorium Parvulorum* (ed. Mayhew, EETS, 1908) has *chaunchyth* (s.v. *schamles*), *lyche* (= liege) *lady* or *lord* 302/2 (OED), *lyche man* or *womman* 303/1 (OED). The spelling is also found in the *Paston Letters*: *pilgrymache*, *chayler*, *charche*, *massache* (W. Dibelius, *Anglia*, XXIII (1901), p. 456).

CONCLUSION

After the foregoing analysis of the accident and the phonology of Harley 211 an attempt may be made to determine the dialect boundaries of this text. The Middle English dialect map by Moore-Meech-Whitehall (cf. p. xxxvi, n. 2) will be taken as a guide for this purpose.

1. OE *ā* is represented by *o(o)*. This puts the text below the line separating northern English from the rest of the country (Isogloss A).
2. The southern boundary of the present text is determined by the ending of the present plural, which is *-yn*, *-(e)n*, or *-e*. There are four plurals with *-(e)th*, *-yth* (*-ith*) belonging to the region south of the Thames (Isogloss H). The text is also to be located north of the boundary where OE initial *f* became *v* (Isogloss I).
3. OE *ā* followed by *m* or *n* is spelled *a*, which separates our text from the West Midlands (Isogloss D). Another dividing line from the West Midlands is the representation of OE *ȃ* and *ēo*. Words with these vowels in OE do not show the West Midland front round vowels spelled *u* or *ui* and *eo*, *o*, *oe*, *u*, *ue* (Isogloss F).

These northern, eastern and southern boundaries put our text definitely in the East Midland area. For the further narrowing down of the dialect of Harley 211 we have the following isoglosses:

4. Isogloss B, running through Lincolnshire, the north of Nottinghamshire and the southern parts of West Yorkshire, is the southern limit for *-(e)s* as the ending of the pres. ind. plur. This ending does not occur.
5. The text can still be brought down further south on the strength of a bundle of isoglosses running from the Wash along the southern frontier of Rutland, through the extreme south of Notts. and along the southern boundary of Derbyshire. These isoglosses are *sal* for 'shall', which does not occur in the text (Isogloss C); *hem* is the form in Harley 211 for 'them' (Isogloss E); Isogloss G is southern boundary for *-(e)s* in the pres. ind. 3 sg., for which our text has endings with *-th*.

With these further data our field is restricted to the Southeast-Midland.

We know that the volume Harley 211 was owned and used by the Carmelites in East Anglia (Cf. pp. xxxv-xxxvi). So it may be worth while looking for East Anglian dialect characteristics (Norfolk and Suffolk). The dialect of Lynn (Norfolk) in the late 14th and early 15th centuries has been investigated by Sanford Brown Meech in his edition of *The Book of Margery Kempe*, the language of which is compared with that of other Lynn documents, viz. Gild ordinances, the *Promptorium Parvulorum* and the English works of John Capgrave. For Suffolk we have Helge Kökeritz, *The Phonology of the Suffolk Dialect – Descriptive and Historical*.

OE *i* in open syllables is mostly spelled *e* by the side of a few *i*, *y*-spellings. French *i* does not seem to have been affected by this change, but Scandinavian *i* occurs as *e* in *skele* (3 ×), though it is in the minority. Luick (§ 394 and Anm.) says that the change *i* > *e* was especially found in Norfolk but also in Suffolk in the 14th and 15th centuries. Meech (p. xii) and Kökeritz (§ 276) confirm this statement by their findings. OE *ī* (*ȝ*) in *cirice* (*cyrice*) is predominantly spelled *cherche*, which also appears in the Norfolk documents (Meech pp. xxiv-xxv). The isolated spellings *welleward* (OE *wull*) and *chonchyng* (cf. Consonants 9) may point to Norfolk and *hoyge* (cf. OF *ū*) to Norfolk and Suffolk. Open *ȝ* in unlengthened position is sometimes spelled *i*, *y*, but mostly *e* alternating with *i*, or exclusively *e*. This would seem to point to Suffolk where the *i*- and *e*-areas met (Luick § 183, Anm. 2 and § 287, Anm. 3). According to Meech the *e*-spellings are in the minority in Norfolk (p. xviii). OE *ȝ* in open syllables of dissyllabic words and before *-nd* is mostly represented by *e*, while *mankynde* rhymes with *fende* and *ende*. Whether this is a lengthening and lowering of ME *i* or an *e*-spelling for OE *ȝ*, in either case it is an East Anglian feature. In the documents investigated by Meech OE *ȝ* in this position is predominantly spelled *e*, *ee*. OE *ȝ* occurs only twice as *e(e)*, in which it accords with the Norfolk writings (Meech p. xx).

From the above argument it would appear that our text belongs to either

Suffolk or Norfolk. Most of the phonological facts stated above prevailed in both counties. The predominant *e*-spellings for OE *ȝ* in unlengthened position seem to point to Suffolk; so does the spelling *empesunnyng* (cf. OF *oi*), but this is only an isolated spelling. There are, however, some negative data that seem to add weight to the argument for Suffolk. All the Norfolk documents dealt with by Meech have forms with initial *x* (by the side of *sch*) for 'shall' (pp. xxii–xxiii); the Gild ordinances and the *Promptorium* have the spellings *qu*, *qw*, *qwh* for OE *hw*-, and *The B. of M. K.* has occasional *wh*- spellings for OE *cw*- (p. xxi). These Norfolk characteristics do not appear in Harley 211. The conclusion seems justified that Lavynham's text is written in the Suffolk dialect, and since the volume was apparently a Carmelite one, the treatise may have been produced in Ipswich, where the only Carmelite house of the county was ¹.

¹ Cf. David Knowles and R. Neville Hadcock, *Medieval Religious Houses*, p. 197 and map.

VIII

SOME SYNTACTICAL OBSERVATIONS

As the title shows, the chapter on the syntax of Harley 211 is not meant to be an exhaustive survey of all its syntactical features, but will draw attention only to the most salient points, especially those that have become obsolete in present-day English.

THE VERB¹

1. Verb and Subject.

Lavynham's text shows no deviations from other periods of English in using nouns, pronouns and syntactical units² as subject.

The use of *he* in the following passage is exceptional from a modern point of view and suggests a parenthesis (the result or remnant of oral delivery?).

15/37-16/3 For ryzt as þe asse louyth wel his ese & *he* is ryzt loth to trauayle but he be constrayned þer to. & 3et onis more *he* is a best þt goth a slowh paas Ryzt so farith man þt folwith moche þe synne of slowpe.

Type: 'him þowzte'.

The occurrence of the so-called 'impersonal' construction (type: *him þowzte*, a personal pronoun in the objective case preceding the 3rd pers. sg. of a verb) is rare.

2/3-4 These þre maner of giftis be only cause why a man wexith prowð þer *hym owyth* to be meek.

22/15-16 *him þowzte* meryer to be conuersawnt wt wymmen þan wt clerkis & philosophris.

One of the main causes of the transition of the 'impersonal' to the 'personal' construction was the fact that in most cases the object was a noun which, owing to the decay of the object-case ending, could be looked upon as the subject of the verb³. A few instances in the text may represent this transitional type.

¹ The part on the verb is based on the method adopted by Prof. Visser in his *A Syntax of the English Language of St Thomas More*, Parts I & II, Louvain, 1946 and 1952.

² For this term see Visser, I, p. xv.

³ Visser, I, § 23.

3/8-10 a good *cristenman ouzt* not for lesyng of heuyn mede lokyn to be preysid heere.

4/32-33 whan *a man . . . lest* not to speke to his pouer euyncristyn.

18/14-15 *Som man þenkyth* þt it were nedful to hym to go certayn pilgremagis.

18/20 *þe same þenkyth* þt þe world is hard.

Cf. however 18/18-19: 'also *sum man purposith & þenkyth* in his herte to zyuen certain almesse', where the combination of *þenkyth* with *purposith* shows that *sum man* is the grammatical subject.

Completed transition: 8/21 *he owzte* to be trewe.

Subject not expressed.

Sometimes the subject is not expressed where present-day English would require it. In these cases the subject can easily be inferred from the context.

7/1-7 Mawmetrie of money is whan a man settyth mor his herte vp on his erthely catel. þan he doth vp on þt ilke lord þt alle hath lent & sent. & sumtyme *is* mor willy to don & to trauaylyn for mede of money & for goldis loue þan for mede of sowle & for goddis loue.

10/23 *þe wolf* is a best þt *is* perlous to greue.

11/2 and 19/28-29 But her may be askyd a demawnde & *is* þis.

24/20 3if sche wil be weddid a 3en. wel *is*.

25/3-5 þt Illusyon which þt comyth to a man dremynge. comyth sumtyme of superfluyete of mateer. or of seknesse. & þan *is* not for to drede.

On the other hand, *it* would be suppressed nowadays after *as* in the following quotation:

4/35-37 This bronche of pride is ofte cause of gret myschef. as *it* may be schewid be proces of þe bible.

The subject is repeated in:

17/1-3 *ho so* vsith it . . . *he* falleth in þis vice.

17/29 *Ho þt* dredith god . . . *he* dispisith no þing.

24/16-17 *He þt* maryeth his dowzter . . . *he* doth wel.

Concord.

As regards concord between verb and subject, the following points should be noted:

maner of preceded by a plural qualifier and followed by a plural noun is found with a plural verb:

2/3-4 These *þre maner of giftis* be only cause why a man wexith prowde.

7/38-39 Ther ben . . . *too maner of men* þt *folwyn* þe synne of ambycion.

The usage has survived into present-day English in *all manner of*.

Sometimes the verb agrees with the last singular noun in a series of subjects, apparently owing to 'attraction'.

10/5-7 Alle þo þt ben atte sent that *chyrchis* or *chapelys preestis clerkys* or *eny man* of holy cherche or eny oþer *holy place* is robbid.

22/35-36 *fornicacion & lecherye haþ* of him self boþe to defoyle body & sowle.

23/34-37 þe *wil* & þe *wisschyng*. þe *speche* & þe *lokynge* . . . *may* make boþe man & womman worthy to be dampnyd.

The last quotation may be irrelevant, but the usual form for the plural of 'may' in the text is *mow(e)*.

2. The verb and its complement.

Verbs without complement.

The intransitive verb *a wake* is used in the meaning of 'be awake', 'be vigilant'; the earliest quotation of this meaning in OED dates from 1602.

16/17-18 Sone he seyth loke þt pou *a wake*.

'To go' is found with a quasi-object, i.e. an adverbial adjunct resembling an object ¹.

16/1-2 he is a beest þt *goth a slowh paas*.

Id. 16/5.

18/14-15 Som man þenkyth þt it were nedful to hym *to go* certayn *pilgremagis*.

18/16-17 in his *pilgremagis goyng*.

The earliest recorded instance of 'to go a pilgrimage' in OED is from 1450.

Verbs with complement.

Among the verbs that require a complement to complete their meaning (copulas and transitive verbs) the following are noteworthy:

be of wil = desire

6/13 *Be 3e not of wil* . . . to gadere tresowris to gydere.

No instances in OED.

bringeth vp = introduces, brings into vogue, puts forward.

9/5-6 An heretik is he þt *bringeth vp* . . . eny newe opynyon a 3en þe feyth of holycherche.

The earliest quotation in OED dates from 1483.

conseruede = reserved.

25/21-23 god . . . *conseruede* þat power specially to hym silf.

Not recorded with this meaning in OED.

¹ Visser, I, § 54.

The verb 'to do' enters into collocation with nouns to a far greater extent than seems possible at present. The following phrases are not recorded in OED:

to do excesses = to commit outrages.

12/19 it makyth a man *to do* many fowl *excesses*.

doth lecherye = commits lechery.

25/11-12 alle maner *lecherye* þt womman *doth* wt owtyn man.

doynge his lust = giving free course to his desire.

4/3 alle wey *doynge his lust* in hope for to a skape.

dede remedye = made reparation.

5/3-4 he wente & *dede remedye* þer a zens.

Other verbs that deserve notice are:

haue her leuyng = live.

16/31-32 Tho men . . . *haue her leuyng* in kyngis howsis.

Not in OED.

to makyn debat = to quarrel.

13/12-13 Hit behouyth not him þt is goddis seruawnt *to makyn debat*.

Not recorded in OED with this meaning.

makyth a taryzing = tarries.

17/31 Dylaynge is not ellis but *a taryzing* þt a man *makyth*.

Earliest and only quotation in OED from 1535.

puttyth ensaumple = gives an example.

2/24-25 & seynt Austin *puttyth* her of *ensaumple*.

Not recorded in OED.

quenchn = satisfy, dispel.

20/16-17 They also *quenchn* her *hungyr* wt spycis & confeccionys; also

21/25.

Earliest quotation of this meaning in OED 1533.

wastyn a wey = squander.

21/26 alle þo men. which *wastyn a wey* alle her good.

First quotation OED 1474.

The use of an (indirect) object with *nedeth* is obsolete in present-day English:

8/38-39 To thy brother . . . þou schalt lenyn what *hym nedyth*.

Kan is twice used as an independent verb = to know.

12/1-2 whan a man . . . rekenyth vp . . . alle þe euyl þt he *kan* of a man.

21/38-22/1 In dyuersyte of metis . . . gredynesse *can* no *mesure*.

Wil also occurs as an independent verb.

18/17 he *wil* not þerof.

As in earlier and later texts the object of a verb is expressed by a noun, a pronoun, a special form of the verb or a clause. Note the use of a negative *that*-clause after *a scape*:

14/23–24 Ho þt is glad þt a noþer man fallyth in myschef schal not *a scape* þt he *ne* schal be punschid þerfor.

Anaphoric *it* in the following quotation is redundant from a present-day standpoint, the object having already been expressed in the beginning of the clause.

16/38–17/3 Idilnesse is whan a man louyþ noon occupacyon but vanyte and werk wt owte profite. as pleyng at þe tables . . . & alle oþer game þt no profyte is inne. þe whiche ho so vsith *it* out of mesure & in vntyme . . . he fallyth in þis vice.

It as preparatory object is redundant from a present-day standpoint in the following instance:

3/6–7 Now as clerkys seyn þe skyle why þt crist for bad þo men þt þey scholde not telle *it* out what he had don to hem. was . . .

Reflexive object.

The reflexive object is expressed by a compound or a personal pronoun, e.g.:

20/10–11 Gredynesse is whan a man . . . mesurith not wel *him silf*.

16/20 Tendencyrth is whan a man delitith *him* in softe clopyng.

The use of the following verbs with a reflexive complement deserves mention:

3/35–36 *Obeýze* *zow* to *zowr* soueraynys.

Earliest quotation of reflexive 'obey' in OED 1400–50.

20/13 Sumtyme þey *engruytyn hem silf*.

Earliest quotation in OED 1440.

22/5 *sched* not *owt þy silf* vp on ech mete.

OED 1420.

The OED does not record 'to busy' without reflexive complement:

8/1–2 An oþer þt *besyðeth* wt opyn strengthe to makyn hem self ryche.

Reciprocal object.

For the reciprocal object *hem to gydere* is used.

14/25–26 For it farith be þo men þt louyn *hem to gydere* . . .

Prepositional object.

The following verbs with a prepositional object antedate the quotations in OED:

fallyn a wey fro(m) = give up.

11/8–9 An oþer [maner] is *to fallyn a wey fro þe querel & þe accyon*.

18/17 he wil not þerof but *fallyth away from his þurpos*; also 18/21–22.

Only quotation in OED 1535.

grucchiþ a zen = grumbles against.

13/8–9 Vnpacyence is whan a man *grucchiþ a zen þe resonable chastysynge* of his souerayn; also 13/16.

OED 1450-1612.

takyth on w^t = behaves, acts towards.

4/34-35 he . . . hariowsly *takyth on w^t cristis pore peple*.

Not recorded with the preposition *w^t* in OED.

Ordinary + prepositional object.

Some of the collocations consisting of a verb with an ordinary and a prepositional object are not recorded in OED or antedate its earliest quotations.

caste his loue to = set his love on.

24/2-3 a certayn man . . . *caste his loue to Lyes dowzter*.

Only quotation in OED 1470-85.

haþ delyt to = delights in.

19/22 þe bere *haþ so gret delyt to þe hony . . .*

Not recorded in OED with the preposition *to*.

hath enuye w^t = envies

14/7 no man scholde *haue enuye w^t hym*.

Not recorded with the prep. 'with'.

hath an vntrust to = distrusts.

5/30-31 a mysled loue to þe catel of þe world þ^t comely groweth in man of *an vntrust þ^t he hath to god*.

Not recorded in OED.

set no prys be = attaches no value to.

13/19-20 he *set no prys be pilgremagis*.

OED 1429.

tok the cyte to his mercy = had mercy upon the city.

4/8 god *tok the cyte to his mercy*.

A related meaning 'to extend pardon to (one who yields at discretion)' is recorded in the OED for 1523-50.

3. The Present Tense.

Time-sphere.

The time-sphere of the present tense is the same as that in present-day English.

Modality.

As regards modality, the modally marked ¹ form is used to a far greater extent than is done at present. It occurs in:

Wishes: 1/1-2 Crist þ^t deyde vp on þe crosse . . . *Grawnt* vs grace.

¹ See note p. lxii.

25/28–29 god *schyld* vs þorwh his mercy & *grawnt* vs his grace.

Object clauses dependent on a principal unit containing a verb expressing a desire:

20/1 The þridde is zif a man ordeyne þt his mete *be* ouerdeliciously dyzt.

Object clauses after exhortative *loke*: 16/18 loke þt þou *a wake*.

Concessive clauses: 18/5–6 he dar not be hotyn þt man sikernesse for to be sauýd þowh he *take* sacramentis.

22/30 & þow þis *be* þe lest bronche of lecherye. zif it owith to be eschewid.

Clauses of indifference: 15/12–13 Bakbityng is whan a man a peyrith his broþer bewey of disclawndre *be* it soth *be* it fals.

17/21–22 he takyth noon hede wheþer he *go* to cherche or *go* not to cherche.

Clauses of condition: 8/19–20 zif þou *haue* moche; zif plentewosly þerof. zif þou *haue* lityl; parte gladly.

19/36–37 The ferste is zif a man *abide* not resonable tyme.

Indirect questions: 6/28–29 But her may be askyd a demawnde wheþer it *be* laful . . .

See also 11/2 and 19/29.

There is one instance in which the modally marked form is used in collocation with the modally non-marked form in a conditional clause:

19/36–37 The ferste is zif a man *abide* not resonable tyme but sunner *etiþ* þan he scholde.

The non-marked form occurs exceptionally in the following conditional clauses:

1/27–28 And zif þou *will* knowe wherinne he schewyd hys pride . . .

14/10–11 zif þou *will* leuyn . . . wt owtyn enuye be a wrechche.

The modally marked and the modally zero form are used side by side in the following two clauses both dependent on 'it greuyth':

13/29–32 For ryzt as it greuyth þe hownd þt a man *gooth* be þe way . . .

Ryzt so it greuyth an enuyous man þt a noþer *go* be syden hym.

4. The Preterite.

Time-sphere.

The use of the preterite as regards time-sphere is mainly the same as in present-day English. Sometimes, however, the preterite is used where *have* + past participle would seem more usual nowadays.

6/2–4 & swiche hoordis of erthely catel þt he *gadrid* to gidere in þis maner be peraenture in þe fendis lordschip.

6/23 Nowzt he seyth *browzt* we in to þis world.

(Translation of Latin: *intulimus*).

Modality.

The only modally marked preterite is *were* (*ner*). It is used in:

Conditional clauses: 2/8-9 *ner* pride ferst rotyd in mannys herte per scholde no bronche of synne springyn owt of hym.

Clauses of rejected comparison: 24/24-25 gif a man vse his wif as sche *were* his concubine.

Object clause after 'think': 18/14-15 Som man penkyth þt it *were* nedful to hym to go certayn pilgremagis.

General relative clauses: 3/17-18 For god bad in þe olde lawe þt ho so *were* rebel... to þe prest... he scholde be ded perfor.

Wer is also used as a preterite of modesty: 4/28-29 of swiche blastis it *wer* wel do to be war.

5. The form in *-ing*.

The use of the conjunction 'and' in 23/2-4 is remarkable from a present-day point of view:

god made wedlok aboue an hy in paradys. whan he schoop þe womman & made here of on of þe mannys rybbis. & *knettyng* per a knotte which þt he wold not eftsonys vnknettyn.

Sometimes the form in *-ing* and the infinitive are used side by side in the same structural function. This interchange of forms may be accounted for on stylistic or rhythmical grounds.

2/11-17 Presumpcyon is whan a man puttith hym silf furtherforþ... *lokyng*e after werschip... *to syttyn* aboue. *to speke* fyrst. & *to take* worschip of þe world... *demyng* hym self... strenger & mor hardyer.

4/17-20 Ipocrisye is whan a man schewith hym self moor holyer... þan he is... *spekyng* of chastite... *tretyng* of deuocion... *to hydyn* his owyn euyl lyf þorw lackyng... of synne.

16/23-26 As is *goyng* barfot... *leuyng*e be hard mete... *lyggyng*e on hard lyteris... *knelyng* on þe bare grownd. *suffryng* cold... & *tak* scharp disciplynys.

The place of the object of the *ing*-form in the following quotations deserves notice:

9/8-11 gold syluer... for... *ordris zeuyng*.

10/32 in þe *dede doyng*.

16/12-13 no sauyr in *bedis byddyng*. ne no deuocion in *matynys heryng* & *masse*.

Note the pre- and post-position of the object in the same unit in the last instance. Constructions of this kind have fallen into disuse in present-day

English, unless one assumes that these phrases had already assumed the character of a compound as in present-day English *holiday-making*, *house-keeping*, *sight-seeing* etc.

6. The Infinitive.

The infinitive is equivalent to a clause of condition in:

24/20-21 but sche . . . schal be worthy moor blisse *to dwelle* styлле a wodewe.

There are a few sentences in which the infinitive is preceded by its subject; in one of them this subject is introduced by *to*:

3/23-24 it is perlowe *a man to w^t stondyn* or *to a rysen* a zen his souerayn.

6/28-30 But her may be askyd . . . wheper it be laful & leful *to a cristyn man to gadere* erthely tresour to gydere.

In similar cases present-day idiom would require the use of *for*.

For in the following quotation seems to be a conjunction:

16/18-19 For *cild or man* longe reste *to take* fedith mochil wickidnesse.

After 'haþ as leef' both the plain and the prepositional infinitive are used:

16/5-7 he haþ as leef *come* to late as to rathe. he haþ as leef *to heere* no masse as eny.

Infinitives with *for to* and with *to* vary in a way which, from a present-day stand-point, seems unsystematic:

7/27 zeuyng smale zeftis *to receyue* grettere.

9/33 [he] cast sleyhtis *to haue* it.

25/23-24 [god] dede hym self execution *to schewe* þe greuoushed of þis . . . synne

7/30-31 & þis is . . . his entent *to haue* a gret reward.

3/6-8 þe skyle . . . was *to zeuyn* en-sample,

11/8-9 An oper [maner] is *to fallyn* a wey fro þe querel.

20/37-38 þe moste souerayn blisse . . . is *to leuyn* in clenness.

7/9 maken hys bost þerof *to oper* men. *for to be holde* ryche.

21/24-25 [a man] ordeyneth many . . . metis . . . *for to encrecyn* his appetyt.

25/1-2 seynt Austyn . . . sente to seynt Gregory *for to be enformyd* of þis . . . synne.

6/34 not vpon entent *for to releuyn* hym silf.

6/33-34 On [maner] is *for to haue* hys likynge þer inne onliche.

6/35-37 An oper maner is *for to ben holpyn* afterward . . . & *for to helpyn* also oper men.

11/7 On [maner] is *for to puttyn* a wey þe wrethþe.

7/4-5 [he] is mor willy *to don & to trauaylyn*.
 7/7 [he] hath a likynge *to se* his catel. 22/10-12 þe hog is a best þt louyth wel *for to be* in a foul place . . . a lecherous man louyth *for to ben* wt company þt is dishonest.

19/19 þt makyth him ofte *to likken* hys tunge. 6/39-40 pursis . . . which he made Judas *for to kepyn*.

13/12-14 Hit behouyth not him . . . *to makyn* debat but *for to be* buxham.

7. Syntactical Units with two or more verbs.

Verb + infinitive.

besyzeth = busies himself, followed by an infinitive, is obsolete now.

8/1-2 An oper þt *besyzeth* wt opyn strengthe *to makyn* hem self ryche.

Gessyþ (= supposes, hopes) + infinitive, as used in the following passage, is obsolete now; not mentioned in OED; cf. s.v. *guess* vb. 4:

19/22-23 he wil come to þt place wher he *gessyth to fynde* a swarm of been.

Go occurs once with a plain infinitive, which is archaic or dialectal in present-day English.

3/20-21 þe fader or þe moder scholde *go playne* vp on hym to þe doom.

The present *vsith*, to express something that is done habitually, is no longer used in present-day English.

7/39-8/1 On þt *vsith* alwey *to glosyn* fayre wt þe tunge.

There are two instances of 'to do + infinitive' in the text.

12/22-24 he went . . . & . . . *dede sle* nerhande vi þowsand of þe peple.

12/25-26 Seynt Ambrese *dede cursyn* þis emperowr.

In the first quotation *dede* (Latin *iubet*; cf. *Explanatory Notes*) is used in the meaning of 'caused', with suppression of the logical subject of the infinitive. The idiom, which is obsolete now, was common in earlier periods of English.

c1250 *Kentish Serm.* in O.E. Misc. 26: þo *dede* he *somoni* alle þo wyse clerkes (OED).

c1450 *Merlin* 57: The kynge *dide to make* this dragon (OED).

In the second quotation *dede* is periphrastic.

Instead of present-day English *that is to be* + past pple Lavynham still uses (*that*) *is* + infinitive:

25/4-5 & þan *is* not *for to drede*.

May and *myzt* are used to express physical ability or power, where present-day English would use *can* and *could*.

11/27 a bydyng tyme til he *may wrechyn* his teene.

9/32-33 for he *myzt* nouzt *haue* it wt þe pouer mannys wil. he wax a greuyd wt hym.

Can occurs only once in its modern sense.

21/22-23 Curyouse of curye is . . . whan a man *kan* not *holdyn* hym payd w^t esy fare.

There is one instance of *mot* = must:

5/28 These bronchis *brekyn* he *mot* y wis.

Moste in 16/21 'he *moste* ofte be *wassche*' has already assumed the function of a present.

Owyth is used with an infinitive to express the same idea as modern 'ought to'. It occurs both in the 'personal' and 'impersonal' construction.

2/4 See p. lxxxii.

It is followed by the plain infinitive in:

17/9-10 moche more odious it *owith* be to þe wyse men of cristis lawe.

Owzte occurs only once and is neutral as regards time-sphere.

8/21 Tresown is whan a man is fals to hym. to whom he *owzte* to be trewe.

Schal is used once, as in present-day English, to express commandment.

8/38-39 To thy brother w^t owtyn vsure þou *schalt lenyn* what hym nedyth. In most other cases it is used to express various kinds of futurity.

1/23-24 tak hede how he *schal* as a lyon *risyn* vp of his pryde.

12/14-15 for zeue þy neyhebor þe harm þ^t he hap þe doon & þan *schall* þy prayer be herd & þou *schalt* go qwyth of þy synnys.

In the following instance *schul* expresses what ordinarily occurs:

22/5-6 for many metis *schul* be cause of many seknessis. (Latin: In multis enim escis est infirmitas).

Scholde, as in modern English, is used in statements of duty or propriety or to denote futurity from a point in the past.

1/19-20 a prowde man þenkyth þ^t alle oper men *scholde* hym *worschepe*.

15/14 discuryng consayl þ^t *schold* be hyd.

4/8-11 but afterward þey turnede a zen to here olde synnys. trowyng perauenture . . . þ^t þey *scholde* a *skape* as wel afterward as þey dede a forhande.

9/37-10/1 god almyzty sente to kyng acab bode . . . þ^t he & his wif *scholde haue* a schamful ende.

Scholde also occurs in the apodosis of a conditional sentence where *would* is usual nowadays.

2/6-8 For ryth as ne were þe rote of þe tre hyd in þe erthe þer *scholde* no bronche growe owt of it.

The use of *scholde* in dependent units requires no special mention; for instances see 1/19; 3/4; 5/35; 16/37 etc.

Wil is the usual auxiliary to express desire and a wish.

1/27-28 An zif þou *wilt knowe* wherinne he schewyd hys pride . . .

24/20 zif sche *wil* be weddid a zen. wel is (Latin: cui *vult* nubat).

It is extensively used to express natural disposition as in present-day English:

10/24 he [þe wolf] *wil a waytyn* his tyme to be a vengyd.

Wil is also used as an auxiliary of the negative imperative to render Latin *noli*.

18/24 *Wil* þou not *ben* arw.

20/20 *Wil* þou nowȝt *be* gredy in euery meel.

The *to*-infinitive in the following quotation is due to the second verb:

6/25–26 þo þt *willyn & wysschyn to be mad* ryche.

Wold is used to express volition in the past.

23/4 a knotte which þt he *wold* not eftsonys *vnknetty*n.

Present-day English 'would like to' is expressed by *wolde* + infinitive.

10/19–20 þowh þe ryȝtful men . . . *wolde haue* pees on her syde; zet þe malicious men . . . *wil* noon haue on her syde.

Verb + form in *-ing*.

To be + form in *-ing* is found only with *comynge* to express futurity.

23/12 in tyme þt *is comynge*; 23/17 wreche þt *is comynge*.

Verb + past participle.

To be + past pple is used with intransitive verbs to express a state resulting from an action.

1/26–27 Lucifer . . . *is* now for hys pride *becomyn* þe fowlist fend in helle.

4/39 kyng dauid . . . enquirid of god why þis hungur *was fallyn* in þe lond.

Also: 25/10.

To be with a past participle of a transitive verb is used, as in present-day English, to express a static or dynamic passive ¹.

3/15 þe payne þt *is lymytid* in þe lawe.

9/22–23 Gyesi . . . *was smyle* w^t a foul meseldrie.

Note the use of *was* + past pple with the time-sphere of the pre-past (present-day English 'had been + past pple'):

12/21–22 Theodosye . . . *was onys* so hasty & so feers for on of his knyȝtis *was slayn* in a rore of þe peple.

When the agent of the action expressed by the passive is mentioned in a prepositional adjunct, the preposition is *of* or *w^t*.

4/21 in tent . . . to be preysid *of* þe peple.

17/18 þt man may not lyȝtly be cawth *of* þe deuyt.

4/11–12 a noon . . . þt same cyte was distroyd *w^t* bodely enmyis.

¹ For these terms see Visser, II, § 555 note.

To *have* + past pple is found both with transitive and intransitive verbs.

12/14 for zeue þy neyhebor þe harm þt he *haþ* þe *doon*.

22/6-7 for swich surfetys many *haue* *deyd* be for þis tyme.

As regards time-sphere *have* + past pple is mostly used to denote an action which, although occurring in the past, bears on the present moment in its result or consequences.

10/24-25 he wil a waytyn his tyme to be a vengyd on hym þt hym *hath greuyd*.

Also to denote that the action or state, begun in the past, is still going on at the moment of speaking.

15/24-25 Sowying of discord is whan a man . . . maketh hem at þe debat þt *haue* be felawis or frendis.

There are no instances where *have* + past pple refers to an action or state thought of as disconnected from the present moment.

Had + past pple refers to the pre-past:

3/2-3 whan crist *had helyd* too blynde men . . . he bad hem . . .

Verb + object + infinitive.

Among the verbs that are followed by the 'object + infinitive construction', *make* deserves special mention, because, in contrast with present-day English, the infinitive is preceded by (*for*) *to*:

3/27-28 god . . . *made þe erthe to opene*.

6/39-40 pursis . . . which he *made Judas for to kepyn*.

18/19-20 *to make hem to pray* for hym.

19/19 þt *makyth him ofte to likken* hys tunge.

23/30-31 Also 3if a womman *make herself . . . to seme* fayr.

Ordeyneth is once found with an object + *to*-infinitive, and once with a *that*-clause:

18/30 he *ordeyneth hym silf to w^t stonde* no temptacion.

20/1 3if a man *ordeyne þt* his mete be ouerdeliciously dyzt.

Bad and *forbad* are construed with a *that*-clause only:

3/3-4 he *bad* hem *þt* þey scholde kepyn þt thyng priuy.

3/6-7 crist *for bad* þo men *þt* þey scholde not telle it out.

THE NOUN

1. For concord see *The Verb*, pp. lxxxiii-lxxxiv.

2. Number. *Manner* = sort, kind occurs in the singular after *alle* and numerals.

2/3 *þre maner* of 3iftis.

25/11 *alle maner* lecherye.

Euen cristyn could apparently be treated as a collective noun and be referred to by *þey* as in 17/23–25:

Also he doth not his deuer to wetyn how his pouer *euen cristyn* fare be sydyn hym. be *þey* sek be *þey* not seek. be *þey* nedy be *þey* not nedy. fare *þey* wel fare *þey* not wel.

The earliest and only clear instance in OED where the word is treated as a plural dates from 1544:

Exhort. in Priv. Prayers (1851) 568: Brotherly love . . . toward *all our euen Christen*.

3. The Genitive. The first part of the following collocations is probably an old genitive:

3/9 *heuyyn mede*; 5/28 *sowle bote*; 12/27 *cherche dore*.

The last combination has passed into present-day English.

The construction with *of* is far more frequent than the genitive. With some nouns both constructions are found.

god: 1/4 *goddis grace*; 3/11 *þe hestis of god*.

fend: 6/3–4 *þe fendis lordschip*; 6/26 *snaris of þe fend*.

man: 14/14 an noþer *mannys myschef*; 14/2–3 *þe company of þe enuyous man*; 7/33 *oþer mennys godis*; 4/20–21 in presence *of men*.

cherche: 10/5–6 *chyrchis* . . . *preestis*; 4/5 *þe lawe of holicherche*.

Some nouns referring to things are only found in the genitive.

10/6 *chapelys preestis*; 7/5–6 *goldis loue*; 4/14 *þre days Journey*.

Maner is used both with and without *of* before the following qualifying noun.

1/30–31 *þis maner of desyr*; 6/33 too *maner wyse*; 25/11 alle *maner lecherye*.

'Thousand' is followed by an *of* -adjunct:

4/15–16 an hundrid skore *þowsand of þeple*.

12/24 vi *þowsand of þe þeple*.

Note the use of *is* (= his) to express the genitive relation.

9/34 Jesabel kyng acab *is wif*.

Is may, however, be a genitive-ending accidentally separated from the noun.

4. Gender. Lavynham's practice does not deviate very much from present-day English.

Nouns denoting animals are referred to by *he* and *his*.

4/24–25 an ereyne whan *he* hath sore trauaylid abowte *þe weuyng of hys web*.

5/33 *þe vrchon goth wt his scharp prickis*.

13/34–35 Ther is sum hond of *þis condicyon*. *he* wil whil a man is present fawnyn vp on hym wt *hys tayl*.

There are two instances where an inanimate thing is referred to by a masculine pronoun.

14/29-31 a noon schal a noþer *streng* þt is *his* consonawnt & a cordyng wt *him* in twne steryn. & be meuyd at þe towch of *his* felawe.

22/35-36 fornicacion & lecherye haþ of *himself* boþe to defoyle body & sowle.

Hyre refers to *holycherche* in 10/8-9:

tho men þt robbyn holycherche of *hyre* good.

His is used once to refer to both *he* and *sche*.

23/25-26 In wil trespassyth *he* or *sche* dedly þt sore settyþ *his* herte vp on loue þt is vnlawful.

ADJECTIVES

A few adjectives are used as nouns.

14/29-30 a noþer streng þt is his *consonawnt*.

17/3-4 In þis vice trespassen al þo *lewid* & *leryd* þt . . . byn idil.

18/24-25 haue þou not despit of *power* to do hem þyn almesse.

The adjective follows the noun in:

3/13 his souerayn *temperal* or *spiritual*.

7/20; 17/5-6 god *almyzty*.

7/32 be eny oþer fals colour or *trewe*.

23/41 þe lawe *emperyal*.

PRONOUNS

The objective case of the personal pronoun is extensively used in the reflexive function.

5/13-14 Schameleshed is whan a man a vowtyth hym self of his harlotrie & dislityth *hym* to speke of synne.

16/10-11 Sluggynesse is whan a man castyth *him* to slepe mochil.

THE ARTICLES

The following quotations illustrate the absence of the articles where they would be used in present-day English:

2/3-4 These þre maner of giftis be only *cause* why a man wexith proud.

2/6 Pride . . . is *rote* of alle vicys.

12/7 Let not *euyll word* . . . goon owt of 3owr mowth.

16/3 Ryȝt so faryþ *man* þt folwith moche þe synne of slowþe.

16/36 It is hard . . . & as *þyng* þt is impossible . . .

22/29 Symple fornicacion is *trespace* be twyx sengle *man* & sengle *womman*.

But cf. 22/37: Spowsbreche is *a trespace* in þe weddid man.

The use of the article in *þe lenton* (20/16) was rare in the period the word was current (1023–1637/50), judging from the quotations in the OED.

WORD ORDER

1. The Subject.

The usual place of the subject, whether it opens the sentence or not, is before the verbal predicate.

1/16 *Pride* is not ellys but a badde desyr of hey worschyp.

1/4–5 Too thingys *y haue* purposyd . . . to don in þis litil tretys.

This order is often deviated from when the sentence opens with the object, the nominal predicate, and especially an adverbial adjunct or non-local 'there'.

3/34 This *knewe seynt poul*.

2/19 Of þis bronche of pride *spekyth seynt Austyn*.

15/23 Betere *is a good name* þan many rychessys.

10/4–5 In þis braunche of couetyse *falle many men*.

19/31–32 þus *do we* many a tyme w^t owtyn synne.

2/7–8 þer *scholde no bronche* growe owt of it.

Non-local 'there' does not always precede the verbal predicate.

4/27 þan *comyth þer* a litil wynd.

14/33–34 a noon *is þer* anoper good cristyn man þerby steryd.

The inverted order is also found in parenthetical clauses of statement when the subject is a noun.

1/23 Loo now *seyth þe prophete* & tak hede.

6/13 Be 3e not of wil *seyth crist* to gadere tresowris.

But: 6/23 Now3t *he seyth* brow3t we in to þis world.

In questions and adhortative sentences the subject follows the finite form of the predicate.

13/4–5 And what *may þis variacion* mene.

21/19–20 *walke we* now as in þe day.

There is also inversion in conditional clauses without a conjunction.

2/8–9 *ner pride* ferst rotyd in mannys herte þer scholde no bronche of synne springyn owt of hym.

6/24–25 *haue we* our liflode . . . hold we vs a payd þerw^t.

The same applies to clauses of indifference.

15/12–13 Bakbityng is whan a man a peyrith his brother bewey of disclawndre *be it* soth *be it* fals.

2. The Object.

The usual place of the object is after the verbal predicate.

1/1-2 Crist . . . *Grawnt vs grace* so to a *skapyn þe sley ensaylingis* of þe fende.
Instances of inversion:

1/19-21 a prowde man þenkyth þt alle oþer men scholde *hym worschype. hym drede.*

2/31-32 y schal þy *person* neuer forsake.

3/1-2 *This bronche* of pride crist tawchte his folwerys to *fle.*

7/3 þt ilke lord þt *alle hath lent & sent.*

23/41-24/1 holycherche may *hym saue* fro þe deth.

With the prepositional object:

5/6-7 þe iewis hadde of *hem* gret disdayn & gret dyspyt.

In the following two quotations the object is placed between *hadde* and the past participle to bring out the state or condition resulting from the action, whereas the type with extra-position of the object (he had gathered *a great heap*) would focus the attention on the action itself.

5/34-36 gessyng perauenture þt his lyuyng schold faylyn hym but he *hadde so gret an hep gaderid* to gydere at onys.

5/37-6/2 wenyng þat god & þe world wol faylyn hym; but he *hadde a gret summe of catel redelyche gadrid* to gydere at onys.

For the place of the object of the form in *-ing* see p. lxxxix.

3. The Predicate.

There are two instances in which the word-order of a compound predicate requires special mention:

5/28 These bronchis *brekyn* he *mot* y wis.

17/29-30 he dispisith no þing þt *made is* to his worschip.

4. The Adjuncts.

The following instances have been noted where the position of the adjunct is unusual from a present-day point of view:

1/3 . . . That we be not *for synne* lost in owr last ende.

1/18-19 alle oþer bestis scholde . . . *to him* bowe.

1/20-21 alle oþer men scholde . . . *to hym* lowte.

4/15-16 And þer were *inne* mo þan an hundrid skore þowsand of peple.

5/16 And to ech man þt þus doth it may be seyde.

7/1-3 Mawmetrie of money is whan a man settyth *mor* his herte vp on his erthely catel. þan he doth vp on þt ilke lord.

12/12-13 He þat wil be a vengid . . . schall fyndin *azenward* veniawnce comyng fro owr lord god.

16/11-12 *late* comynge to þe seruyse of god.

18/28-29 he . . . folwith þe wil *also* of þe flesch.

20/10-11 Gredynesse is whan a man . . . mesurith not *wel* him silf.

22/17 This is . . . *to me* no wonder.

23/11-12 þer schal springe *of hem* a wickid seed.

In the following quotation the position of *boþe* is unusual from a present-day point of view:

22/35-36 fornicacion & lecherye haþ of him self *boþe* to defoyle body
& sowle.

Though *boþe* . . . & is a translation Latin *non modo . . . sed etiam* (cf. *Explanatory Notes*), the position of *boþe* seems to show that it has some pronominal force ('fornication and lust have the power of defiling both: body and soul').

THE TEXT

The aim of this edition is to present the text of Harley 211 in its purest possible form. Consequently the few evident mistakes have not been corrected, but are pointed out at the foot of the page. The original punctuation has been retained, because it offers no serious difficulties to the present-day reader and may be a guide to the authentic rhythm of the prose. No changes have been introduced in the capitalization either. Compound words, written as two words in the MS. (*a mendement, a wey* etc.), have been transcribed as such, while words like *holicherche*, which are written as two words nowadays, have been left unchanged.

The standard abbreviations have been expanded in italics. Where in this edition italics are used for other reasons (underlining in the MS.) the expansions are printed in ordinary type. The words *þ^t* and *w^t* have not been expanded, because they are self-evident and are hardly ever written in full in the MS. Some other abbreviations that are easily understandable, e.g. *M^t 6, ad corinth.* etc. have been allowed to remain too.

The numbers of the folios have been put in the margin and the beginning of each new MS. page is indicated by a vertical line in the text.

Pryde.

f. 35^r **C***Rist þt deyde vp on þe crosse for sauacion of mankynde
Grawnt vs grace so to a skapyn þe sley ensaylingis of þe fende
That we be not for synne lost in our last ende*

Too thingys y haue purposyd þorwh goddis grace to don in þis litil
5 tretys. Fyrst to schewe schortly þe comoun condicionys of þe seuene
dedly synnys as be figure & ensample in general. And afterward to
reherse be proces & be ordre what bronchis & bowys growyn owt of
hem in specyall. As towching þe ferst mateer an holy man wrytith
in hys book. & est Sanctus Thomas secundum quosdam vel Albertus
10 secundum alios in compendio theologie libro 3^o. The seuene dedly
synnys he sayth be lyknyd to seuene sundry bestis. as Pryde to
þe lyon. Couetyse to þe vrchoun. Wrathe to þe wolf. Enuye to þe
hound. Slowthe to þe asse. Glotonye to a bere. & Lecherye to a
swyn. Of whiche figuris & ensamplis y thenke to towche in ech of
15 þe seuene dedly synnys be hem self./

P*Ryde is not ellys but a badde desyr of hey worschyp.* as seynt Austyn
wrytyth. & est libro 14 de ciuitate dei. c^o 13^o. Therfor y likne a
prowd man to a lyon. for ryzt as þe lyon lokyth þt alle oper bestis
scholde hym worschipe. hym drede. & to him bowe! Ryzt so a
20 prowd man þenkyth þt alle oper men scholde hym worschipe. hym
drede. & to hym lowte. & þerfor it may wel be seyde of a prowd
man as it is wrytyn in holy wryt *Ecce quasi leo ascendet de superbia.*
Jeremie. 49. Loo now seyth þe prophete & tak hede how he schal
as a lyon risyn vp of hys pride. This is a synne þt distroyth alle
25 vertewis & most greuyth god of alle oper vicys. In toknyng wher
of. Lucifer þt was sumtyme þe fayrest angyl in heuene. is now for
hys pride becomyn þe fowlist fend in helle. And 3if þou wilt knowe
wherinne he schewyd hys pride! I answere þe & say in þis þt he
desyrede for his fayrhed to haue be peer w^t god. for as y seyde be
30 forhande *Pride is not ellis but a badde desyr of hy worschyp.* And þis
maner of desyr may neuer mor a risyn in a mannys herte but be
encheson of þese þre. Or it is for þe ziftis of keende. or for þe ziftis
of fortune. or ellis for þe ziftis of grace. *The ziftis of keende* ben
Nobilnesse of kynrede. Gentilnesse of blod. Plente of chyldryn. a-
35 Vauncement be erytage. Strengthe. Bewte. & comelyhed of persone.
The ziftis of fortune ben Londys. Rentis. Gold. Syluer. Tresowr.
Catell. Clothynge. Hors. Harneys. Jewelys. Lordschyp. Worschyp &

1. 18 The *r* of *ryzt* may be a capital.

- Freendschip. *The giftis of grace* be sundry vertewys þ^t god zeuyth a man. as Eloquence in spekyng. Curyoust of craft in syngyng.
- f. 35^v & swyche oper. These pre | maner of giftis be only cause why a man wexith prowde þer hym owyth to be meek. & þerfor his synne is
- 5 wel þe more. Seynt *Gregory* seyth & *est libro 34 moralium prope finem*. Pride he seyth is rote of alle vicyis for þis skile. For ryth as ne were þe rote of þe tre hyd in þe erthe þer scholde no bronche growe owt of it. Ryzt so ner pride first rotyd in mannys herte þer scholde no bronche of synne springyn owt of hym. Owt of Pride
- 10 growyn eyzte bronchys. whiche þat ben here entitlid be name. as
- | | |
|--------------|---|
| Presumpcyon | <i>Presumpcyon</i> is whan a man puttith hym silf |
| Veynglorie | furtherforþ in prees in presence of peple þan an |
| Vnbuxhumhed | oper man doth. which þ ^t is as good as he. lokinge |
| Boldnesse | after werschip & reuerence. to syttyn aboue. to |
| 15 Ypocrysie | speke fyrst. & to take worschip of þe world pass- |
| Indignacyon | ying alle oper. demyng hym self perauenture |
| Schamleshed | strenger & mor hardyer. wyser & mor wittyer. |
| Sturdinesse | or ellis mor better & morworthy þan eny oper. |
- Of þis bronche of pride spekyth seynt Austyn & *est libro 14 de*
- 20 *ciuitate dei c^o 13*. wher he seyth þ^t it is for þe better þ^t god suffryth oftetye a prowde man þ^t is presumptuows of hym silf to fallyn in to sum gret opyn synne. & þe skyle is þis/ for þ^t same man scholde þe sunner se his owne seknesse. & be þe rapier euyl payd w^t hym silf an oper tyme þ^t he was so presumptuows./ & seynt Austin puttyth
- 25 her of ensaumple in þe same place & seyth þus. The cause he seyþ þ^t crist suffrede Petyr to forsakyn hym was for no þing ellis. but for þe gret *presumpcion* þ^t peter schewde a fornhande. whan he seyde þese wordis to crist. *Et si omnes scandalizati fuerint in te. ego nunquam scandalizabor. Et si oportuerit me mori tecum non te negabo.*
- 30 *M^t 26*. They alle oper apostlis be sclawndrid be enchesyn of þe. y schal neuer so sclawndrid be. And þey it falle me to deye w^t þe. y schal þy person neuer for sake. Her seynt peter presumede to ferforth of him silf. for he demyd him silf mor trewe & moor trusty. beter hertyd. mor hardy þan eny of hys felaschyp.//
- 35 *Vaynglorie* is whan a man bostith of hym silf gretly. or ellis reioyschith hym whan oper men magnifyen his persone mor þan wer worthy. louyng flatererys & gloserys þ^t ofte wilyn reherse hys commendable dedis. & hatyng al þo þ^t in a mendement of alle hys defawtis tellyn

1. 20 First þ^t in inner margin preceded by caret corresponding to caret before *it*.
 1. 27 þe superscript between *for* and *gret* with caret between.

f. 36^r him þe sothe. | This bronche of *pride* crist tawchte his folwerys to fle. be ensample in þe gospel *M^t. 9 c^o*. wher it is rehersed þt whan crist had helyd too blynde men. & zouyn hem bodily syzte. he bad hem þt þey scholde kepyn þt thyng priuy & speke to no man þerof.
 5 & zet þese men wente & tolde it alle abowte in þe contre as þey zede. Now as clerkys seyn þe skyle why þt crist for bad þo men þt þey scholde not telle it out what he had don to hem. was to zeuyn ensample to alle his folwerys to fleen vaynglorie & to schewyn þt a good *cristenman* ouzt not for lesyng of heuyn mede lokyn to be
 10 preysid heere of his good dede.

Vnbuxhamhed is whan a man w^t stondith þe hestis of god & of holycherche. / þe byddyng of fader or of modyr. / þe lawis of hys kyng. / þe ordynawnce of his souerayn temperal or spiritual. / wilfully lettyng þt is comawndid / & doyng þt is defendid / & wilfullych
 15 hauyng no reward to resoun. ne to þe payne þt is lymtyd in þe lawe. This bronche of *pride* is ful greuous as it semyth be ensamplis of holy writ. For god bad in þe olde lawe þt ho so were rebel & vnbuxham to þe prest þt was goddis mynyster he scholde be ded þerfor. as þe bible rehersyth *deuteronomij. 17*. Also what man were rebel &
 20 vnbuxham to þe byddyng of fader or of moder. þe fader or þe moder scholde go playne vp on hym to þe doom. & a noon he schold be stonyd to þe deth. as it is rehersed in þe same bok. *deuteronomij 21 c^o*. Also þt it is perlowis a man to w^t stondyn or to a rysen a zen his souerayn temperel or spirituel. it semyth be holy wryt. *Numerorum*
 25 *16 c^o*. wher it is rehersed þt þer weryn þre certayn men. þt is to seyn. Chore. Dathan & Abyron. & for þey w^t on a sent a rysyn a zen Moyses & aaron. þerfor god in punysshing of her *pride* made þe erthe to opene & swelwyn hem in alle qwik. And her of spekyth *Dauid* in þe sawter bok & seyth þus. *Et irritauerunt Moysen in*
 30 *castris aaron sanctum domini. aperta est terra & deglutiuit dathan. & operuit super congregacionem abiron*. They angrede he seyth Moyses & aaron þt holy man in her leggyngis. & þerfor þe erthe was openyd & swelwid in þt ilke man dathan. & helyd also hem þt weren gadryd w^t Abyron. This knewe seynt poul whan he wrot to þe iewis. & seyde
 35 þus. *Obedite prepositis vestris. ad hebreos 13^o*. Obeyze zow to zowr soueraynys.//.

Boldnesse is whan a man trespassith vp trust of goddis mercy. þenkyng

1. 9 Caret after *to*. The rest written underneath on the same line as *Vnbuxamhed*....
 w^t stondith (l. 11) preceded by the paragraph mark ¶.

1. 28 *hem* superscript between *swelwyn* and *in* with caret between.

1. 29 *Moysen* in outer margin preceded by caret corresponding to caret after *irritauerunt*.

þt þer is but litil perel in his lif as long as oþer men doth as euel as
 he. or wers. dredyng neyþer veniownce here. ne payne in helle. but
 alle wey doying his lust in hope for to a skape. This bronche of pride
 is perlowis. as it semyth wel be ensample. For seynt Jerom seyth |
 f. 36^v 5 & his wordis be rehersed in party in þe lawe of holicherche *de peniten-*
tia distinctione 3. § de Niniuitis. Tho men he seyth of þe Cyte of
 Niniue at þe prechyng of þe prophete jonas dedyn penawnce for her
 synnys. & god tok the cyte to his mercy & to his grace. but after-
 ward þey turnede a zen to here olde synnys. trowyng perauenture
 10 þt þe mercy of god was gret. & þt þey scholde a skape as wel after-
 ward as þey dede a forhande. & a noon þorwh þe wreche of god þt
 same cyte was distroyd w^t bodely enmyis. & so þe boldnesse of her
 synne was cause of her owyn destruccyon. The cyte of Niniue was
 solempne & ryal. so gret & so howgy þt it was of þre days Journey
 15 wⁱⁿne. And þer wer inne mo þan an hundrid skore þowsand of
 peple. as þe bible recordyth. *Jone 3^o & 4^o capitulis.*
Ipocrisie is whan a man schewith hym self moor holyer. trewer. & beter.
 owtward þan he is inward. spekyng of chastite & of clenness. tetryng
 of deuocion & of holynesse. to hydyn his owyn euyl lyf þorw lackyng
 20 & despisyng of synne. zeuyng almesse. fastyng. doying penawnce in
 presence of men. in tent to be hold good & to be preysid of þe peple.
 And of swiche folk spekyth seynt *Gregor libro 8. moralium c^o 36.*
 wher he liknyth an ypocrit or a popholy man to an ereyne. For ryzt
 as an ereyne whan he hath sore trauaylid abowte þe weuyng of hys
 25 web. þan comyth a litil puf of wynd & blowyth a wey al to gydere.
 Ryzt so whan an ypocrite hath trauaylid his body w^t penawnce.
 þan comyth þer a litil wynd owt of a mannys mowth þt is not ellis
 but preysyng & þankyng & blowyth a wey alle his mede. And of
 swiche blastis it wer wel do to be war. þerfor seyth crist in þe gospel.
 30 *Attendite ne iusticiam vestram &c. & Cum ieiunatis nolite fieri sicut*
ypocrite tristes. Mathei 6.
Indignacion is whan a man hath disdayn & despit of simple folk &
 lest not to speke to his pouer euyncristyn but zif it be skornfullyche.
 & zet euermor he faryth fowle w^t his seruawntis & his soietis. &
 35 hariowsly takyth on w^t cristis pore peple. This bronche of pride is
 ofte cause of gret myschef. as it may be schewid be proces of þe
 bible. & est 2^o *Regum c^o 21.* wher it is rehersed þt in þe days of kyng
 dauid þer was an hoyge hungur in þe lond of israel. þe which endurede
 þre 3er to gydere contynueliche. & þan went kyng dauid & enquirid
 40 of god why þis hungur was fallyn in þe lond. & god almyzty ans-
 werede a zen & seyde þt þe cause was for þt kyng saul & men of

his houshold had go of her indignacyon & oppressyd and slayn pore men þ^t wer seruau^{tis} in þe land. which þ^t were clepid gabonitis. & whan dauid þe kyng herd her of. he wente & dede remedye þer a gens. These gabonitis wer folk of a certayn contray þ^t comyn |
 f. 37^r 5 & zeldyn hem self to þe iewys. & weryn mad comyn laborerys & seruau^{tis} a mongis hem. & zet many of þe iewis hadde of hem gret disdayn & gret dispyt. as þe bible rehersith *Josue 9 c^o*. & so pese pouer men which þ^t for disdayn were oppressyd myzt haue wel seyð þe wordis þ^t ben writyn in þe sawter bok. *Quia multum repleta est*
 10 *anima nostra opprobrium habundantibus & despeccio superbis*. For our lif is ful of mochil wo. þerfor we arn repreef to hem þat ben plentewos & despyt to (hem) men þat ben prowde.

Schameleshed is whan a man a vowtyth hym self of his harlotrie & dislityth hym to speke of synne & of wrecchydenesse in audience of
 15 oþer men. sparyng neyþer for schame of þe world. ne for drede of god. And to ech man þ^t þus doth it may be seyð in refraynyng of hys synne. *Quid gloriaris in malicia qui potens es iniquitate*. Why art þou glad in þy schrewdnesse þ^t art myzty in wickidnesse. And seynt poul seyth also in his pistil. *Non nominetur inquit in vobis turpitudine*
 20 *aut stultiloquium aut scurilitas. ad ephesios 5. c^o*. Let not he seyth fylthe or spekyng of folye or harlotrye be nempnyd a mong 3ow.//

Sturdynesse is whan a man doth opynlyche amys & excusith his defawte. & wil not bowen & be undyrnymen þerof of hys souerayn. & þis is on of þe werste bronchis of pride. as seynt Austyn seyth
 25 & est libro 4^{to} de ciuitate dei c^o 13. vbi sic inquit augustinus. *Peior dampnabiliorque superbia est qua in peccatis manifestis suffugium excusacionis exquiritur. hec ille*. Ho þan þat wile beyzen him blis[!] & also sowle bote lyztly borwe[!] These bronchis brekyn he mot y wis[!] for pride is þe ferst seed of sorwe./

30 **C**ouetyse is not ellys but a mysled loue to þe catel of þe world þ^t comely groweth in man of an vntrust þ^t he hath to god for drede of pouert./ & þerfor a couetous man is liknyd to an vrchon. For ryth as experience schewyth in dede þe vrchon goth w^t his scharp prickis & gadryth to gydere a gret hord of applis in þe erthe. gessyng peraenture þ^t
 35 his lyuyng schold faylyn hym but he hadde so gret an hep gaderid to gydere at onys. Ryzt so a couetous man gooth w^t many slezytis & sotiltees & gadryth an hoord of erthely catel to gydere. wenyng

1. 3 her after of with caret before both words.

1. 12 hem deleted by underdotting.

1. 13 a vowtyth probably an error for a vowntyth.

1. 14 The c of audience over the last e with caret underneath.

pat god & þe world wol faylyn hym: but he hadde a gret summe of
 catel redelyche gadrid to gydere at onys/ & swiche hoordis of erthely
 catel þt he gadrid to gidere in þis maner be perauenture in þe fendis
 lordschip. & to him þo couetous men þt ben gadererys þerof ben
 5 *seruauntis*. For ryzt as þey þt be lordis tenawntis for þe lond þt þey
 holdyn of hym don hym certayn seruyses in þe 3er. Ryzt so couetous
 men for þe good þat þey holde of þe fend. don hym a certayn seruyce./
 as it semyth be a clerkis sawe. & est *Cestrensis* in *policronica libro 7*.
 f. 37^v Wher a certayn | fend was a knowe þt he was chef kepere & lord
 10 of al kyng *Rychardys* tresour which þt he hadde gadrid to gydere.
 And herfor spekyþ crist in þe gospel & seyth þus. *Nolite thesaurizare*
vobis thesauros in terra. & *infra. Non potestis deo seruire & mam-*
mone. M 6. Be 3e not of wil seyth crist to gadere tresowris to gydere
 in þe erthe to 3our self. for 3e mow not he seyth serue boþe at onys
 15 god & þe deuyl of rychesse. Vp on whiche wordis seyth seynt gre-
 gory þt *Mamona* is a certayn fendis name þt hath lordschip ouer
 erthly catel & ouer rychesse of þe world. Also seynt poul seyth þus
 in his pistil. *Nichil enim intulimus in hunc mundum aut dubium.*
quod nec auferre quid possimus. habentes alimenta & indumenta
 20 *quibus tegamur hijs contenti sumus.* Nam qui volunt divites fieri in-
 cidunt in temptacionem & laqueos diaboli & desideria multa inutilia
 & nociua. *Radix omnium malorum est cupiditas.* prima ad thimoth
 6. cº. Nowzt he seyth browzt we in to þis world. & dowlles nouzt
 mow we beryn hennys. þerfor haue we our liflode & our cloþing
 25 hold we vs a payd þerwt. For þo þt willyn & wysschyn to be mad
 ryche fallyn in to temptacion & snaris of þe fend & in to many
 desiris þt be vnprofitable. & greuows vn to þe sowle. For þe rote he
 seyth of alle euelys in þis world is couetyse. But her may be askyd a
 demawnde wheþer it be laful & leful to a cristyn man to gadere
 30 erthely tresour to gydere. To þis questyon answerith a gret clerk.
 & est sanctus *Thomas* secundum quosdam vel *Albertus* secundum
 alios in compendio theologie. libro 3º. cº de auaricia. where he seyth
 þt a man may gadre tresour to gydere on too maner wyse. On is for to
 haue hys likynge þer inne onliche & not vpon entent for to releuyn hym
 35 silf & oþer men in her nede. & þis maner is not lawful. An oþer maner
 is for to ben holpyn afterward wt hys owne good. & for to helpyn
 also oþer men þt be nedy. & þis maner is boþe lawful & leful. For seynt
austyn seyth as it is rehersid in þe lawe of holycherche. 12 questione
 prima. *habebat dominus.* That crist had pursis wt money which he
 40 made Judas for to kepyn to helpyn þerwt pouer men. Out of couetyse
 springith viij bronchys of oo kende. which ben her entitlid as

f. 38 ^r 5 Mawmetrie of Money Ambycyon Nygardschyp Tresown Vsure Symonye Rauayn or thefte Sacrylegye	<i>Mawmetrie of money</i> is whan a man settyth mor his herte vp on his erthely catel. þan he doth vp on þ ^t ilke lord þ ^t alle hath lent & sent. & sumtyme is mor willy to don & to trauaylyn for mede of money & for goldis loue þan for mede of sowle & for goddis loue. & hath a likyng to se his catel. to handle it. to telle it & to schewe it. or to maken hys bost þerof to oper men. for to be holde ryche & ryal.
--	--

10 And her of spekyth þe apostle & seyth þus. *Avaricia est ydolorum servitus. Ad Eph 5 c^o.* Couetyse he seyþ is seruage of mawmetis. Vp on whiche wordis þe glose seyþ þus. A couetous man makyth gold hys god. This bronche of couetyse is perlous. not only to þe sowle. but also to þe body. for þis skyle. For ryzt as kyng *Ezechie* for þe

15 grete likyng þ^t he hadde to schewe his gold & his tresowr to þe men of babilonye for to be holde ryche & ryal. þerfor he les afterward alle to gydere. For god in chastisment of þ^t synne suffrede men of babilonye to come & to bere a wey alle þ^t richesse as þe bible rehersith. ysaye 38 c^o. & þerw^t a cordyth a gret clerk/ & *est ysidorus*

20 *de summo bono. libro 3^o. c^o 23.* Ryzt so god almyzty sofryth many a ryche man in þis world to be robbyd of alle his good for þe grete likyng þ^t he hath þerinne & þe bost þ^t he blowith þerof to oper men. & þerfor seyth þe prophete in þe sauter bok: *Diuicie si affluant nolite cor apponere.* Thowh rychesses fallyn plentewosly to 3ow. be

25 not in wil to sette 3our herte þer vp on. *Ambicyon* is whan a man vsyth slezytes & sotiltes to maken hym self ryche. ryal. & solempne. 3euyng smale 3eftis to receyue grettere. plesyng lordis lowlich. to be a vancyd þe heyer. flateryng & plesyng hem þ^t mowe maken hym gret. seruyng & trauelyng for

30 loue & lordschyp as it semyth. & þis is al only his entent to haue a gret reward at þe last ende. In þis vice fallyn also alle þ^o men þ^t be rauayne & extorcyonys. or ellys be eny oper fals colour or trewe maken hem self ryal & riche of oper mennys godis. Of þis bronche of couetyse spekyth seynt gregory & seyth þus. & *est libro 20*

35 *moralium super illum textum Qui rodebant in solitudine. Duo inquit sunt genera hominum ambicioni sue seruientium. vnum videlicet quod semper ad auariciam blandimentis utitur lingue. aliud quod aperta vi intendit rapine. hec doctor.* Ther ben he seyth too maner of men þ^t folwyn þe synne of ambycion. On þ^t vsith alwey to glosyn fayre

1. 20 so superscript between *Ryzt* and *god* with caret between.

w^t þe tunge for couetyse of þing peraventure þ^t is but veyn. An
oper þ^t besyzeth w^t opyn strengthe to makyn hem self ryche. be
extorcyonys and rauayne.//.

Nygardschip is whan a man haþ y nowh & sparyth natheles. he holt
5 harde. he spendyth lytil. he partyth not w^t hys symple kyn. hath
no pyte vp on hys pouer euyncristyn & ful litil or ellis ryzt nozt wil
f. 38^v do for þe loue of god. And her of spekith Salomon | & seyth þus.
Viro cupido & tenaci sine ratione est substantia. ecclesiastici 14. c^o.
A couetous man he sayth & a negard þerw^t. hath good w^t owtyn
10 resown. for it profitith neyþer hym ne noon oper man þ^t lyuyth
be syde hym. Thys bronche of couetyse tobie tawzte his sone to fle
whan he seyde þese wordys. *Ex substantia tua fac elemosinam &
noli auertere faciem tuam ab ullo paupere. ita enim fiet ut nec a te
auertatur facies domini. quomodo potueris ita esto misericors. si mul-*
15 *tum tibi fuerit. habundanter tribue. si exiguum tibi fuerit. exiguum
libenter impertire. Thobie. 4^{to}.* Of thy good do þyn almesse & turne
þou neuer þy face a wey fro no pouer man. for þan it schal so be þ^t
god schal not turne a wey his face fro þe. as þou myzt. so be merciful.
3if þou haue moche. 3if plentewosly þerof. 3if þou haue lityl. parte
20 gladly & 3if litil.

Tresown is whan a man is fals to hym. to whom he owzte to be trewe
for wynnyng of money or getyng of mede. In þis bronche of couetyse
trespacyd Judas þ^t solde crist his owne lord to þe Jewys for couetyse
of xxx pans. as it is rehersed in þe gospel. *Mt 26.* And þe holy man
25 *Bede* seyth þ^t his folweris be alle þo men þ^t for eny meede beryn
fals witnesse in doom a zens her euyncristyn as þe lawe of holy
cherche rehersed. *xj. q. 3. Abiit iudas.* & þe skile is þis. for swiche
men for loue of þe money sellyn þe trewthe. & god him self is trewthe./

Vsure is whan a man lenyth for wynnyng be couenownt priuely or
30 opynly. or ellis in entent to take giftis or presentis because of þ^t
lenyng. beyzyng or sellyng þe derrer for drecchyng of þe payment.
or makyng eny newe cheuesawnce. towchyng hous or lond or eny
meble catel in entent to be payd of more þan he lenyth. And dredles
þe beyere & þe sellere þe borwere & þe lenere be bothe a cursid.
35 This bronche of couetyse is a zens Moyses lawe. a zen cristis lawe.
& a zen þe lawe of his spowse þ^t is holycherche. Fyrst it is a zen
Moyses lawe. for þus seyþ Moyses lawe. *Fratri tuo absque usura id
quo indiget commodabis. deuteronomij 23.* To thy brother w^t owtyn
vsure þou schalt lenyn what hym nedyth. Also it is a zen cristis
40 lawe. for þus seyþ cristis lawe. *Mutuum date nichil inde sperantes. luce
6. c^o.* Leene 3e. hopynge nowzt to haue þerfor. Also it is a zen þe

lawe of holicherche. For þus seyth þe lawe. *extra de usuris* Quia in
omnibus. þ^t opin vsureris schold not be howslyd. ne beryzed in
cristyn beryelys. & what cristyn man affermeth þ^t vsure is no
synne. owith to be punschid as an heretik as þe lawe of holy cherche
5 rehersith. *extra de usuris in clementinis*. An heretik is he þ^t bringeth
vp or ellis folwith eny newe opynyon a zen þe feyth of holycherche.//.
Symonye is whan a man takyth or zeuyth eyber be opyn bargayn.
f. 39^r or be priuy entent eny erthely good for thyng þ^t is gostly. as | gold
syluer. hows. lond catel. seruyse. or bodelych prayeris of frendis for
10 bisschoprychis. prouendris personagis or eny oper benefys. or ellys
for schryuyng or howslynge. weddyng or ordris zeuyng or eny oper
sacrament of holycherche. For owt takyn only tythys & offringis
þ^t longyn to holycherche be lawe: ellis al þ^t is be couenownt calen-
gyd for eny sacrament or bunfys. it is boþe in þe zeuer & in þe taker
15 symonye & synne. This colour of couetyse is clepid symonye for
pis skyle. For symon magus be gan it in þe newe lawe. as holy writ
rehersith. *actuum* 8. This bronche of couetyse is perlous boþe to þe
body & to þe sowle. Ensamþle in holy scripture. & est 3^o Regum
c^o 13. Wher it is rehersed þ^t certayn men keme to kyng Jeroboam
20 & zeuyn hym ziftis to ben his prestis. & for he was redy to take
þo ziftis of hem. þerfor it was cause of his vndoyng & of þo þ^t langede
to hym. Also 4^{to} Regum 5^{to} c^o. it is rehersed þ^t Gyesi þe which was
seruaunt to heliseu þe prophete was smyte w^t a foul meseldrie for
swich takyng of ziftis.

25 *Rauayn* is whan a man takyth an oper mannys god a gayn his wil *Rauayne.*
& his leeu. In pis vice fallen alle tyrauntis & extorsioneris in cuntre
& bringerys vp of newe customys. of taskys & talyagis. They also
þ^t be fals colowris of trowþe puttyn men owt of her hows. her lond
& her herytage. This bronche of couetyse is ful myscheuous as it
30 semyth be ensamþle of holy wryt. & est 3^o Regum c^o 21. Wher it is
rehersed þ^t kyng Acab coueytede a pouer mannys vynezart þ^t hyzt
Naboth. & for he myzt nouzt haue it w^t þe pouer mannys wil. he
wax a greuyd w^t hym. and cast sleyhtis to haue it a zen his wil.
& anon þorwh þe consayl of Jesabel kyng acab is wif þer was formyd
35 a fals playnt to þe doom vp on þis pouer man. & þorwh a fals queste
& men þ^t bar fals witness þis pouer man was demyd to þe deth.
& þus gat kyng acab þe vineyard. But a noon as þis was don god
almyzty sente to kyng acab bode be þe prophete helye þ^t he & his

1. 23 o of *foul* superscript with caret.

1. 25 A catch-word *Rauayne* in the outer margin by the same hand.

wif scholde haue a schamful ende for þe couetyse of þe pouer mannys good & fals dede þt þey hadde hym don.//.

Sacrilegye is whan a man stelith eny thyng owte of holy place as þe lawe canon beryth witnesse. *xviij^a. q̄. iiij^a.* In this braunche of

5 couetyse falle many men. Alle þo þt ben atte sent that chyrchis or chapelys preestis clerkys or eny man of holy cherche or eny oþer holy place is robbid. or eny thyng þat is halwyd. as chalys vestment or eny iewel bere a wey or relik. alle tho men þt robbyn holycherche of hyre good or ben assent þer to opynly. þey ben acursyd be þe
10 lawe canown *xviij^a. questio iiij^a. Omnes raptores ecclesie.//.* |

f. 39^v **W** *Rathþe is a werchyng of wreche or a desyr of veniaunce.* & þerfor a man þt is comely wroth & angry. ffel & malicyous is liknyd to þe wolf & þt for too skelys. On is þis for ryzt as þe mayster of propirtees rehersith & est *Bartholomeus libro 18.* þat harpe is not in
15 good twene þt hath wolfys strengis & scheepis strengys meynt boþe to gydre. for þe contrariowste of kendis be twene boþe. Ryzt so þt company leuyth not comely in good pees wher ryztful men & gode-men. malicyous men & angry be boþe to gydere conuersawnt. For þowh þe ryztful men & þe goode men wolde haue pees on her syde.
20 zet þe malicious men & þe angri men wil noon haue on her syde. For holywrit seyp þus. *Vir iracundus suscitāt rixas. Prouerbiōrum 26.* A man he seyth þt is angry & felle areryth debat. An oþer skyle is þis. þe wolf is a best þt is perlous to greue for drede of his malice. For he wil a waytyn his tyme to be a vengyd on hym þt hym hath
25 greuyd. Ryzt so it is perlous to greue þt man þt is felle & malicious of hym silf. for swyche a man seketh hym leyser to wrekyng hys tene. Seyn austyn expownyng þe wordis of þe gospel *M^t 5. Qui irascitur fratri suo reus erit iudicio.* Ryzt as þer ben sundry degrees of synne. Ryzt so þer be sundry degrees in payne. Ther ben he sayþ iij sundry
30 degrees of wrathþe. & ech of hem is moor greuows þan oþer. On þat restith in þe herte. An oþer þt is schewyd w^t þe mowthe. And þe prydde þt is schewid in þe dede doying. The ferste may be clepid hate of herte. The seconde malys of mowþe. And þe thridde werchyng of wreche. For þe ferste maner of wrethþe is a man worthy to be
35 sompnyd to pere a for þe Justyce þt is god hym self. & as a man þt is gilty to stondyn to þe doom & þt is dredful. For þe seconde maner of wrethe is man worthy to haue þe sentence of þe doom |
f. 40^r & zet is þt moor dredful. But for þe prydde maner of wrathþe is a

1. 3 The catch-word *Sacrilegie* in the outer margin by the same hand.

1. 14 *libro* superscript between *Bartholomeus* and *18* with caret between.

1. 38 *is* is written double, the second crossed out.

man worthy to go to þe fer of helle þt is endles. & þt is most dredful.
 But her may be askyd a demawnde & is þis / wheþer a man be be
 holde to for zeue þt an oþer man hath trespassyd a ȝen hym. To þis
 questyon answerith a gret clerk. & est Sanctus Thomas secundum
 5 *quosdam vel Albertus secundum alios in compendio theologie libro*
3º cº de ira. Wher he seyth þt a man may for zeue an oþer man his
 trespas on too manerys. On is for to puttyn a wey þe wrethþe &
 þe heuynesse of herte þt he hadde a gayn hym. An oþer is to fallyn
 a wey fro þe querel & þe accyon þt he hadde a gayn hym. As to þe
 10 ferste is euery cristyn man bownde be þe lawe of charyte. for crist
 seyþ þus in þe gospel: *Si non dimiseritis hominibus peccata eorum.*
nec pater celestis dimitet vobis. Mt 6. Ȝif ȝe for ȝif not men her trespas.
 þe fader of heuene schal not for zeue ȝow ȝour trespas. But to þe
 seconde is not a cristyn man bownde. but ȝif he wil hym self for to
 15 schewen þe more perfeccion. As crist for to schewe þe more per-
 feccion of charyte for ȝaf hem vtterly his deth þt slowyn him &
 seynt steuene dede þe same. Owt of wrappe springin vij bronchis.
 which ben here entitlid as

- | | | |
|----|-----------------------|--|
| | Hate of herte | |
| 20 | Malys of mowþ | |
| | Werchyng of wreche | |
| | Hastynesse or fershed | |
| | Manslawhtre | |
| | Vnpacyence | |
| 25 | Blasfemye | |

Hate of herte is whan a man spekyth litil & menyth moche malyce.
 a bydyng tyme til he may wrechyn his teene. lowryng & chaungyng
 chere. eschewyng þe company þt he hatyth. & waytyng be lawe or
 be lordschip. or ellis be strengþe of euyl company to hyndrin & to
 30 harmyn his euyncristyn in persone or in goodis. leef to plete & to
 strife. loop to a coorde. & at þe laste wt a iudas kesse schewith a
 loue y fayned. This bronche of wrappe is contrarious to charite &
 to þe loue of god. For seynt John seyth þus in his pistil. *Si quis*
dixerit quoniam diligo deum & fratrem suum odit mendax est. prima
 35 *johannis 4^{to}.* Ho so euer seyth þt he louyth god & hatith his broþer
 he is a gabbere.

l. 6 Between *his* and *trespas* a hole in the vellum.

l. 18 *ben here entitlid as* on the same line as *Hate of herte* with the paragraph mark ¶ preceding.

l. 34 *odit* written *od^t*.

l. 36 *he is a gabbere* on the same line as *Malyce*... *hys* (12/1) preceded by the paragraph mark ¶.

- Malyce of mowþe* is whan a man is dispitous of hys tunge & rekenyth vp in his hastynesse alle þe euyl þ^t he kan of a man chonchyng colour in cheer. & scheetyng forth wordis of skorn. in schamyng & schenschyp of þ^t mannys persone. And her a zen spekith þe apostil
- 5 & seyth þus. *Omnis sermo malus ex ore vestro non procedat. ad ephe-sios 4^{to} c^o. |. Nullus sermo malus ex ore vestro procedat per equi-pollenciam.* Let not euyl word he seyþ goon owt of zowr mowth.
- f. 40^v *Werchyng of wreche* is whan a man haþ no mercy. but doth alle | hys besynesse to schewyn his cruelte. & to parforme his wickide wil.
- 10 And herof spekyth salomon & seyþ þus. *Qui vlt vindicari a domino inueniet vindictam. Relinque proximo tuo nocenti te & tunc deprecanti tibi peccata soluentur ecclesiastici 28.* He þat wil be a vengid he sayþ schall fyndin azenward veniawnce comyng fro owr lord god. Therfor for zeue þy neyhebor þe harm þ^t he haþ þe doon & þan schall þy
- 15 prayer be herd & þou schalt go qwynt of þy synnys.
- Hastynesse & fershed* is whan a man in þe hete of his wrappe & w^t-owtyn a vysement takyth veniawnce on hym þ^t he is a greuyd w^t. in smytyng or harmyng oo wyse or oþer. And þis bronche of yre & wrappe is perlous. for it makith a man to do many fowl excesses.
- 20 as þe lawe canon rehersith xi. q̄. 3. *Cum autem thessalonicam.* of þe emperowr of Rome *Theodosye* þe which was onys so hasty & so feers for on of his knyztis was slayn in a rore of þe peple þ^t he went a noon & w^t owtyn eny proces of lawe or of doom dede sle nerhande vi þowsand of þe peple. & herfor as þe story of holy cherche makyth
- 25 mynde & habetur in *historia tripartita libro 14.* Seynt Ambrese dede cursyn þis emperowr solemlyche & wolde not suffre hym to come w^tinne þe cherche dore til he hadde don certayn penawnce þ^t he hadde enioyned hym. A gayn þis bronche of synne spekyth þe apostil seynt Jame & seyþ þus. *Sit omnis homo velox ad audiendum.*
- 30 *tardus ad loquendum & tardus ad iram. Jacobi 4^{to}.* Let ech man be lyzt to heere. slowh to spekyn & slowh to wraththe.
- Manslawhtre* is whan a man reuyth an oþer of his lif w^towtyn auct-
orite of god. or leue of lord. & of lawe or ellis a sentownt þer to. In þis vice fallyn all þo bodyly þ^t ben mordereris of men priuely or
- 35 opynly. castyng or waytyng how þey mowe bringe a man to his bodely deth. as be enpesunnyng. be fals apelyng or be fals witnes in questis. And in þis vice fallyn alle þey gostly þ^t w^t strok of her wickyd tongis sleen & quenchyn þe gode loos of her euyncristyn.

1. 13 Between *azenward* and *veniawnce* a hole in the vellum; also between *þy* and *neyhebor* in l. 14.

as seynt Austyn schewith be ensample of þe gospel in þis maner. & his wordis be rehersed in þe lawe canon *de penitentia d prima. cº Periculose*. O gospel seyth þt crist was do to þe deth at vndern An oþer gospel seyþ þt crist was do to þe deth at mydday. And what
 5 may þis variacion mene. not ellis as seynt Austyn seyþ. but þt Jewis slow crist at vndern w^t here tungis. & þe knyztis slowh hym at mydday w^t here handis.//.

Vnpacyence is whan a man grucchith a zen þe resonable chastysynge of his souerayn. & a zen þe vndernomyng of hys defawtis. þenkyng
 10 þt alle is wrong þt is a zen his wil. A zen þis spekyth þe apostil & f. 41^r seyþ | þus. *Seruum dei non oporteat litigare sed mansuetum esse ad omnes. docibilem patientem cum modestia. 2ª ad thimotheum 2º*. Hit behouyth not him þt is goddis seruawnt to makyn debat but for to be buxham to alle. & redy to take te(u)chyng pacyent & softe of
 15 maneris & of beryng.

Blasfemye is whan a man spekyth & grucchith a zens god in tribulacion or in dissesse or in seknesse. & þenkyth þt god is vnmyztful or vnryztful for he grawntith not him his wil a noon. demyng þt
 he sent him moor wo. & lasse wele þan he holt him self worthy. he
 20 set no prys be pilgremagis. to corsayntis ne to holy ymagis. he hath no trust in prayeris & in suffragijs of holycherche for as moche as he is not lessid of his dissesse as hastely as he wolde. A zens þis vice spekyth seynt powl & seyþ þus. *Omnis amaritudo & ira & indignacio & blasfemia tollatur a vobis. ad eph 4º*. Let al
 25 heuynesse & wrathþe indygnacyon & blasfemye be put a wey fro 3ow.

ENuye is þe sorwe which þt oo creature haþ þt a noþer farith well. or þe gladnesse þt he farith eucl. Therfor is þe enuyous man lykned to þe hownd. For ryzt as it greuyth þe hownd þt a man gooth be
 30 þe way þowh þt man do hym noon harm & ellis wolde he not berken vp on hym. Ryzt so it greuyth an enuyous man þt a noþer go be syden hym þowh he þt goþ be sydyn him do him noon harm. & ellys wold not þe enuyous man bakbityn his neyhzebour & spekyn euyl of hys euyñ cristyn. Ther is sum hond of þis condicyon. he wil
 35 whil a man is present fawnyn vp on hym w^t hys tayl. but a noon as þt man turnyth his bak. þt same hound wil bityn hym be þe hele. Ryzt so a enuyous man in presence of him þt he hatith wil speke fayre w^t þe tunge. but a noon as þt same man turnyth bak. þe enuy-

1. 4 to superscript between *do* and *þe* with caret between.

1. 11 *oporteat* for *oportet*.

1. 14 *u* of *teuchyng* deleted by underdotting.

ous man is redy to bakbityn him & to spekyn euyl of him in his
absence. & þerfor it is alwey good to fle þe company of þe enuyous
man. as Salomon consaylith in his bok of prouerbis & sayþ þus.
Non comedas cum homine inuido & ne desideres cibos illius. prouer-
5 *biorum* 23. Ete þou nougt w^t þe enuyous man. ne desyre not his
metis. But heer may be asked a demawnde how a man myzte so
schape hys lif. þ^t no man scholde haue enuye w^t hym. This same
askyde Plato of his Mayster Socrates as a clerk rehersith. & est petrus
blesensis. epistula. 69. And Socrates answered & seyde a zen to
10 hys dysciple. *Esto inquit miser quia sola miseria caret inuidia.* 3if
þou wilt leuyn he seyþ w^t owtyn enuye be a wrechche. for þer leuyth
no man w^t owtyn enuye but only þe wrechche. Owt of enuye springeth
iiij bronchys þe which ben her entitlid. as
Gladnesse of an noþer mannys myschef
15 Heuynesse of his bonchef
Bakbytyng
Sowyng of discord
Gladnesse of a noþer mannys myschef is whan a man seeth his
f. 41^v broþer | lesyn his good. for gon his frendis. fallyn in seknesse or in
20 dongeer of lordschip. in pouerte. in disclawndre or in eny oþer
dissese. & is þer of glad & ioyful in his herte. Of þ^t man spekyth
Salomon & seyþ þus. *Qui in ruina alterius letatur non erit impunitus*
prouerbiarum 18. Ho þ^t is glad þ^t a noþer man fallyth in myschef
schal not a scape þ^t he ne schal be punschid þerfor. This bronche
25 of enuye haþ a condicion contraryous to charyte. For it farith be
þo men þ^t louyn hem to gydere & a cordyn in charyte as it doth
be þe strengis in þe harpe þ^t a cordyn to gydere in twne. For seynt
Gregory seyth þus & est in prologo moralium þ^t whan þe harpe is
wel set in twne let oo streng be towchyd þerof. & a noon schal a
30 noþer streng þ^t is his consonawnt & a cordyng w^t him in twne
steryn. & be meuyd at þe towch of his felawe. Ryzt so it faryth
gostly Let oo good cristyn man be towchid w^t seknesse bodely or
w^t eny oþer myschef. a noon is þer anoþer good cristyn man þerby
steryd & hath þer of rewþe & pyte in his herte. Thus ferde seynt
35 powl whan he seyde þus. *Quis infirmatur & ego non infirmor.* 2^a ad
corinth xj. Ho is seek he seyth & y am not seek also. / & þis maner
of perfeccion he tawzte oþer men whan he seyde þus. *Gaudete cum*

1. 1 man superscript between enuyous and is with caret between.

1. 13 which . . . as on the same line as 14 preceded by the paragraph mark ¶.

1. 33 þerby after steryd with caret above corresponding to caret over steryd.

gaudentibus & flete cum flentibus. ad Romanos 12. Be 3e glad w^t hem þ^t ben glad & ioyful. & wepe 3e w^t hem þ^t wepyn & ben soryful.//. *Heuynesse* of a mannys bonchef is whan a man seeth his broþer encresyn in vertu. in rychesse. in good loos. in getyng of good loue. 5 in wynnyng of worschip or in eny oþer good hap & is heuy in his herte þerof. & castyth cawtelys to hyndryn him & to a þeyryn his name. Of þis bronche of pride spekyth þe wise man *Socrates*. & ponitur in *prouerbij's philosophorum* & seyþ þus. So wolde god þat enuyous men haddyn her eyzen & her erys in alle grete cytees & 10 townys þ^t here hertis myzte þe moore be dissesid & þe more ful of kare þorwh seyng & heryng of oþer mennys welfare.

Bakbityng is whan a man a peyrith his broþer bewey of disclawndre be it soth be it fals. feynynge falce talys & beryng fals tidynges a bowte. discuryng consayl þ^t schold be hyd. & hydyng þe trewþe 15 þ^t scholde be knowe. þreysyng hym þ^t is vicyous & lackyng him þ^t is vertuows. turnyng ech good word & ech good dede of him þ^t he hatith to þe worst entent. Of þis bronche of enuye þ^t is ful comyn a mongis worldly men towchith þe lawe *canon. vi^a. q. p^a Deteriores*. Wher it is seyð þ^t a bakbitere is werse þan a þef or a robbere of 20 mennys good. & þe skyle is. For it is wors to be nome a mannys good loos þan his catel & his good. For Salomon seyþ þus in his bok. *Melius est inquit nomen bonum quam diuicie multe. prouerbiorum 22*. Betere is a good name þan many rychessys.

Sowyng of discord is whan a man goth & maketh hem at þe debat f.42^r 25 þ^t haue be felawis or frendis be tellyng of talys for pryuy enuye | & enmyte to some of þe partyes. Of þis maner of enuye spekith Salomon in þe bok of his *prouerbis*. & est *prouerbiorum 6*. Wher he seyth þ^t after alle oþer wickid men þ^t god hatith. he lothyþ gretly & hatith specialy þ^t man þe which sowith discord a mong his breþeryn. What 30 man þerfore so sowith þe seed of dissencyon he is þe fendis child dowllees. for why he is contrarious to crist prince of pes. which þ^t sayþ þus in þe gospel. *Beati pacifici quoniam filij dei vocabuntur. Mt 5*. Blessyd be þey seyþ crist þ^t been makeris of pees. for þey schul be clepid godis chyldryn for her goodness.//.

35 **S** Lowthe is a vice which is rotyd in hym þ^t is unlusty of him sylf to serue god or þe world desyryng noon oþer blisse but only eese. That man which is zouyn to þis vice is liknyd to þe asse. for þis skile. For ryzt as þe asse louyth wel his ese & he is ryzt loth to trauayle but

1. 1 & superscript between *gaudentibus* and *flete*.

1. 7 *pride* apparently should read *enuye*. All other MSS have *enuye* or leave out *pride*. Cf. *Textual Notes*.

he be constrayned *per* to. & zet onis more he is a best þ^t goth a slowh paas. as þe Maister of propirtees rehershith. & *est bartholomeus libro 18*. Ryzt so faryþ man þ^t folwith moche þe synne of slowþe he louyth wel bodely eese. he is looth to *trauayle* for his liflode but
 5 þe gretter nede make it. 3if he go to cherche. he goth a slowh pas. he haþ as leef come to late as to rathe. he haþ as leef to heere no masse as eny. but 3if it be only to eschewe schame of þe world. Owt of slowþe *springyn* viij bronchys which be heer entitlid as

Sluggynesse

10 Tendyrheed | *Sluggynesse* is whan a man castyth him to slepe
 Idilnesse | mochil. to lygge longe a bedde. late comynge to
 Rechilesched | þe *seruyse* of god. hauyng no sauyr in bedis byddyng.
 Dylayng | ne no deuocion in matynys heryng & masse. Thys
 Arwnesse | vice destroyeth deuocyon & drawith a man a wey
 15 Wanhope | fro god holly. & no wonder. for þe wyse man seyde
 Heuynesse | þus to hys sone. *Plus vigila semper ne sompno deditus esto. Nam diuturna quies vicijs alimenta ministrat*. Sone he seyth
 loke þ^t pou a wake & 3yue þe not to sleep & sluggynesse. For
 cild or man longe reste to take fedith mochil wickidnesse.

20 *Tendyrhed* is whan a man delitith him in softe clopyng. in nessche beddyng. he moste ofte be wassche. ofte be bathid. & ofte be kempt. he cherschith so tenderlyche his flesh þ^t he may no scharpnesse sofre. ne nopying þ^t is hard. As is goyng barfot. welleward. leuyng

25 clopis. knelyng on þe bare grownd. suffryng cold in handis & feet. & tak scharp disciplynys for þe loue of god. He þ^t chersith so his body & hys flesh þ^t he may no swich þing suffre fallyth in þis
 f. 42^v vice. This vice folwith | most þo men which þ^t ben nursschid vp
 in kyngis courtis as it semyth be cristis wordis in þe gospel. luce 7.

30 Wher he seyþ þus. *Qui in veste preciosa sunt & in delicijs in domibus regum sunt*. Tho men seyth crist þ^t be gay in vesture & in delicys. haue her leuyng in kyngis howsis & þer ben her dwellyngis. This vice is wel perlous as it semyth be þe wordis of seynt *Jerom & est in epistula centesima xviij^a ad Julianum*. Wher he seyþ þus. *Difficile*
 35 *est & impossibile ut quis moriturus de delicijs transiat ad delicias*. It is hard he seyþ & as þyng þ^t is impossible þ^t he þ^t deyeth in delytis scholde passen fro delitys to delitys a zen.//.

Idilnesse is whan a man louyth noon occupacyon but vanyte and werk w^t owte profite. as pleyng at þe tables. at þe chesse. at þe dees.

1. 8 which . . . as written on the same line as 9, preceded by the paragraph mark ¶.

& alle oper game þt no profyte is inne. þe whiche ho so vsith it out
 of mesure & in vntyme. leuyng þerfor a beter occupacion he fallyth
 in þis (synne) vice. In þis vice trespacen al þo lewid & leryd þt whan
 þey scholde serue god byn idil. or ellis occupized a bowte þing þt is
 5 lasse worth boþe to þe body & to þe sowle. Of þis vice spekyth god
 almyzti be þe prophete *ezechiel*. & seyþ þus. *Hec fuit iniquitas*
sodome. superbia. saturitas panis & ocium ipsius. Ezechiel 16. Of sodome
 þis was þe wickidnesse. pride. welfare of mete & drinke & ydilnesse.
 This vice was odyous to þe wyse men of þe paynemys lawe. & moche
 10 more odious it owith be to þe wyse men of *cristis* lawe. for why þe
 poete *oidie* which þt was a paynym seyþ þus & *est in libello de*
remedio amoris. Ocia si tollas periere cupidinis artes. 3if þou he seyþ
 do ydilnesse away as it is nedful þan perschyn þe craftis of loue þt
 is vnlefful. And þerfor seynt *Jerom* seyth þus in on of his pistlis.
 15 *Semper aliquid boni operis facito ut diabolus te inueniat occupatum.*
non enim faciliter capi potest a diabolo qui bono vacat exercicio. Do
 þou he seyþ alwey sum good dede þt þe fend may finde þe besy.
 For þt man may not lyztly be cawth of þe deuyl in his temptacyon.
 which þt zeuyth him besely to good occupacyon.
 20 *Recheleshed* is whan a man doþ not his diligence to godward ne to
 hys euyncristyn. as þus. he takyth noon hede wheþer he go to cherche
 or go not to cherche. wheþer he here matynys or noon. wheþer he
 here masse or no masse. Also he doth not his deuer to wetyn how
 his pouer euen *cristyn* fare be sydyn hym. be þey sek be þey not
 25 seek. be þey nedy be þey not nedy. fare þey wel fare þey not wel. he
 makyþ no fors but haþ an eyge alwey to him silf & to no body ellys.
 & swich a man loueth not his god ne dredith not his god. for why
Salomon seyth þus in his bok. *Qui timet deum nichil negligit. eccle-*
siastici 12. Ho þt dredith god almyzty he dispisith no þing þt made
 30 is to his worschip. |
 f. 43^r *Dylaynge* is not ellis but a taryzing þt a man makyth whan he lyth
 long in hys synne. & a bydyth long in his synne er he wil be schryue
 & repentyn him of his mys dede. trowyng þt þer is but litil perel
 or noon in late repentawnce. Herof spekyth *Salomon* in his book &
 35 seyth þus. *Ne tardes conuerli ad dominum & ne differas de die in*
diem. subito enim veniet ira eius. ecclesiastici 5. Tary þou not to be
 turnyd a zen to our lord god ne differre not fro day to day. for
 sodeynliche schal his wrethþe come. In þis vice fallyn alle þo men
 þt contynuyn her synne fro 3er to 3er. fro day to day. fro woke to

1. 3 *synne* before *vice* deleted by underdotting.

woke. þenkyng þ^t it is no gret perel to hem 3if þey mowe haue hosel
 & schrifte & repentaunce in her ende. but in þat þey put hem self
 in gret perel. as schewyn wel þe wordis of seynt Austyn & þey ben
 rehersed in þe lawe canon *de penitentia. d. vij. §.* Wher seynt Austyn
 5 seyb þ^t he dar not be hotyn þ^t man sikernesse for to be sauyd powh
 he take sacramentis & deyze w^t a repentawnce. which þ^t haþ con-
 tynued hys synne as longe as he myzte & wolde neuer leue it. til þ^t
 seknesse of deth fil vp on hym. þerfor seyb seynt Austyn þou þ^t art
 a synful man repente þe of þy mysdede & do þy penawnce þerfore
 10 whil þou hast þy bodyly helpe. For 3if þou repente þe what tyme
 þou myzt no lengur synne. þy synnys haue forsake þe & not þou þy
 synnys.

Arwesne is whan a man leuyth his good purpos for drede of perelys
 þ^t mowe falle. as þus. Som man þenkyth þ^t it were nedful to hym
 15 to go certayn pilgrimagis. but afterward þe same castyth þ^t he
 myzte lyztly fallyn in to sundry seknesses or deyn in his pilgrimagis
 goyng. wherfor he wil not þerof but fallyth away from his purpos
 for drede of perelis. Also sum man purposith & þenkyth in his herte
 to 3yuen certayn almesse to pouer men for to make hem to pray
 20 for hym. but afterward þe same þenkyth þ^t þe world is hard & þ^t
 he may lithly be come pouer hym self. wherfor he fallyþ a wey from
 þe ferst purpos. Of þys vyce spekyth Salomon & seyb þus. *Noli esse*
pusillanimis in animo tuo & facere elemosinam non despicias. ecclesias-
tici 7. c^o. Wil þou not ben arw in þyn herte. & haue þou not despit
 25 of pouer to do hem þyn almesse.//.

Wanhope is whan a man holdith hym self so wickyd þ^t he may not
 be a mendyd. þenkyng þ^t his frayelte & his febilnesse is so gret þ^t
 he may w^t stonde no temptacionys. & þerfor he let þe fend werche
 & folwith þe wil also of þe flesch as ofte as he is temptyd. he cryzeth
 30 after noon help of god. he ordeyneth hym silf to w^t stonde no temp-
 tacion. but euer he demyth him silf worthy to be dampnyd. he wil
 not schryuyn hym of his euyl lif. ne repente him of his synne.
 letyng þ^t it is vnpossibil a 3en þe ryztwisnesse of god to 3euyn grace
 f. 43^v | & mercy to pray or to faste þerfor. or to don eny almesse he ne
 35 holt it but a folye. & swich a man is ofte temptyd to sleen hym silf.
 Of þis vice spekyth seint Jerom & seyth þus & *est super psalmum*
108. Judas he seyb trespassyd more whan he hyng him silf. þan whan
 he be trayde crist. & þe skele is. For ne hadde he fallyn in wanhope

11. 3-4 A word erased between *ben* and *rehersed*.

1. 19 for superscript between *men* and *to* with caret between.

he schold neuer haue hangid him silf. Now endeles wanhope is þe most synne þ^t is. for it is so gret a synne þ^t as *crist* recordit in þe gospel *M^t 12 & luce 12.* it schal neuer be for zouyn in þis world ne in þ^t oper.

5 *Heuynesse* is whan a man haþ no likynge to seruyn his god a ryzt. & þey he sey many bedis zet he hath þerw^t no deuocion. Of swich men spekith seynt Jerom & seyth þus. & *ponitur in canone de consecratione. d 5. Non mediocriter. Melior est inquit septem psalmorum decantacio cum cordis puritate & spiritali hillaritate quam vnus*
10 *psalterij modulacio cum anxietate cordis atque tristicia.* Beter is he seyþ þe seyng of seuene psalmis w^t clenness of herte & a gostly gladnesse þerw^t. þan þe seyng of an hool sawter w^t heuynesse of herte & care. Therfor seyth þe prophete þus. *Delectare in domino & dabit tibi petitiones cordis tui.* Haue þy likinge in our lord god. &
15 he schal zeue þe þyn askynge of þyn herte./

G*lotonye* is a talent w^towtyn temperure & mesure to mete or to drinke. A glotown is liknyd to þe bere for too skelys. On is þis. The bere alwey haþ a maner of talent in his tunge to certayn metis which þ^t he louyth. & þ^t makyth him ofte to likken hys tunge. as
20 experyence schewith wel at eyze. Ryzt so a gloton haþ al wey a maner of talent in his tonge to taste metis þ^t be deynte. Anoþer skile is þis. þe bere haþ so gret delyt to þe hony. þ^t he wil come to þ^t place wher he gessyþ to fynde a swarm of been & likkyn a wey her hony. which þey haue traуaylid abowte as þe Maister of propirtees rehersith. & *est Bartholomeus libro 18.* Ryzt so a gloton delityth
25 him so gretly in swete metis & delicious drinkis þ^t he is not a schamyd to go wher he may sunnyst fynde swete musselis & deuowre þ^t oper men haue sore traуaylid fore. But heer may be askid a demawnde. & is þis. wheþer it be ony synne to a *cristyn* man to ete deynte metis
30 & drinke delycious drinkis. To þis questyon answerith seynt *Gregory & est libro xxx moralium.* & seyþ nay. for why he sayth. þus do we many a tyme w^t owtyn synne. & zif þer be eny trespas as towchyng þis mateer it lyth neyþer in þe mete ne in þe drinke but in þe appetit & in talent of hym þ^t delityth hym to mochel in swich metis &
35 swich drinkis. And seynt Gregory specifieth in þe same place fyue manerys wherby a man may fallyn in to glotonye. *The ferste* is zif a man abide not resonable tyme but sunner etib þan he scholde. *The secunde* is. zif a man couayte to mochil for to haue metis þ^t be deynte. |

1. 16 In the centre of the *G* of *Glotionye* occurs the number 161.

1. 34 to superscript between *hym* and *mochel* with caret between.

f. 44^r The bridde is gif a man ordeyne þt his mete be ouerdeliciously dyzt. The fourthe is gif he be to gredy in his etyng. The fifte is gif he passe mesure in mete takyng. And pese fyue manerys mowe be brougt & comprehendid in fowre bronchis þat growyn owt of glotonye.

5 which ben heer entitlid be name as

Gredynesse

Lustyhed

Surfet in etyng & drinkyng

And of curye curyowshed

10 *Gredynesse* is whan a man etyth & drinkyth ouer hastily & mesurith not wel him silf. In þis vice fallyn þey þt on fastyng days wil not abydin þe owr of noon. & sittyn lengur at þe mete. & etyn moore at þe meel þan þey woldyn ellys. Sumtyme þey engruytyn hem silf ouer euyn for drede of hungur on þe morwyn. & brekyn þe fastis
15 þt owztyn to ben holde. As apostelis euenys. vigilijs. embryng days. & al þe fridays in þe 3er. þe aduent. & þe lenton. They also quenchyn her hungryr wt spycis & confeccionys. or ellys wt crustyng of bred & ouer moche drinke. whan þey scholde faste. Azens þis vice spekith *Salomon* & seyth þus. *Noli auidus esse in omni epulacione. ecclesias-*
20 *tici* 37. wil þou nowzt be gredy in euery meel.

Lustihed is whan a man settyth his herte alle to gydere in delicys & haþ noo ioye but whan he may spekyn of welfare. & be seruyd wt deynte metis. wt delicious drinkis. karyng at ech meel how lustiliche he may fare at þe nyxte. sparyng for no coost. & letyng no
25 good so wel dispendid as on good mete & good drinke. Hit faryth be þo men þt zyuen hem to lustyhed as it dede be a certayn secte of filosofris. Seynt *Austyn* tellyth. & est in quodam sermone de verbis domini & apostoli þt þer were to sectis of filosofris in þe cyte of athenis. be twene whom was a gret altercacion & debat for
30 diuersyng of opynyony. þe ferste were clepid *Stoycy*. þt oper were clepid *Epicurei*. Tho men *Stoyci* seyden þt þe moste souerayn blisse þt a man myzte haue is for to delityn him hollyche in vertewis & in noping ellis. But þe *epicureys* seyde þt þe moste souerayn blisse þt a man may haue. is for to delytin him hollyche in lustis of þe
35 flesch. Whiles pese filosofris stryuyt þus to gydere in opynyony cam seynt *poul* in to þe same cyte & diuersede fro hem boþe. & seyde. þt sopeliche þe moste souerayn blisse þt eny man may haue is to leuyn in clenness of sowle & to delityn him in hys god. Ryzt so it farith now in partye þer be some of þt oo secte. & some of þt
40 oper. Alle þo men þt ben vertewous in cunnyng & not in leuyng. be folwerys of þe ferste secte. But þer ben oper þt delityn hem in metis

& drinkys & welfare. & þt ben of epicuryys secte. And of hem spekith
f. 44^v seynt poul | & seyth þus. *Quorum deus venter est & gloria in confusione. ad philippenses 3^o*. Her bely is here god & here ioy schal turne in to confusyon.//.

5 *Surfet in etyng or drenkyng* is whan a man pamprith so his bely with mete & w^t drynke þt he may not browke it w^t hele. so þt he lesyth his syzte & alle his wit. & þe weeldyng of hys lemys. he ianglith. he bostip. he profirith to werke maystries. & þer he wenyth to sey weel. he spekyth a zen reson. In þis vice fallyn þey þt in ryot & in
10 rere soperis wastyth more þan nedith owt of tyme & owt of mesure. distroyng vitaylis & cristynmennys liflode be þe which many a pouer man myzte be refreschschyd. Of þis vice spekith crisostomus. & ponitur in de consecratione. d. 5. *Nichil enim. & seyp þus. Excessus inquit ciborum consumit & putrefacit corpus humanum & macerat*
15 *egritudine diuturna. & tunc morte crudeli consumit.* Surfet of metis wastyth & rotyth a mannys body & pryuyth it w^t long seknesse & afterward bringith it to a foul deth. And þerfor consaylith vs þe apostil for þe beter & seyth þus. *Sicut in die honeste ambulemus non in commesacionibus & ebrietatibus. ad Romanos 12.* walke we
20 now as in þe day honestly leuyng & not in surfetis of mete and drynke./

Curyouste of curye is þe ferthe branche of glotonye. þis is whan a man kan not holdyn hym payd w^t esy fare & meene maner of seruyse. but ordeyneth many curious metis ech diuers fro oþer. moor for to
25 encrecyn his appetyt þan for to quenchyn his hungur. In þis vyce fallyn alle þo men. which wastyn a wey alle her good in etyng & drynking & grete festis makyng. Of þis vice spekyth a clerk in his bok. & est Innocencius in libello de miseria condicionis humane. wher he seyth þus. *Contempnitur inquit mediocritas & superfluitas affectatur. In diuersitate ciborum & varietate saporum auuiditas nescit modum. & voracitas excedit mensuram. sed & inde grauatur stomachus. turbatur sensus. opprimitur intellectus. inde non salus & sanitas sed morbus et mors. Audi inquit super hoc inquit sententiam sapientis. & est ecclesiastici 37. Noli auidus esse in omni epulacione & non te effundas*
35 *super omnem escam. in multis enim escis est infirmitas & multi propter crapulam obierunt. hec ille.* This clerk reprouyth swich wast in metys & seyth þus. Meene maner he seyth in seruyse of metys is dispysid. & surfet is coueytid. & browzt inne. In dyuersyte of metis & gret

1. 17 Two letters deleted between *afterward* and *bringith*; also between *þerfor* and *consaylith*.

variacion of smellis & sauorys gredynesse can no mesure. Herfor it is he seyth þt þe stomak is dissesid. witte disturblid. & vnderstanding is oppressyd. her of he seyth comyþ noon helthe. but soor seknesse & deth. Therfor seyde *Salomon þus*. Be þou not gredy in ech meel.
 5 ne sched not owt þy silf vp on ech mete þat þow seest. for many metis schul be cause of many seknessis. and for swich surfetys many haue deyð be for þis tyme.//. |

f. 45^r **L** *Eccherye* is an vnleful lust þt comyþ of þe frayelte of þe flesch & defoylith þe sowle which þt is þer to y knet. A lecherous man is
 10 liknyd to an hog or to a swyn. For ryȝt as þe hog is a best þt louyth wel for to be in a foul place. Ryȝt so a lecherous man louyth for to ben wt company þt is dishonest & in badde place wher he may fulfelle his fowle lust. Therfor it is rehersed in þe bok of philofris prouerbyis. þt þer was a lecherous man which þt spak to þe filosofre
 15 *Pictagoras* & seyde þt him þowȝte meryer to be conuersawnt wt wymmen þan wt clerkis & philosophris. And þe gode man answerede a ȝen ful wisly & seyde in þis maner. This is he seyþ to me no wonder. For a sowe or a swyn haþ leuer to walwyn in a foul slooþ þan to waschyn hym in a fayr ryuer. Owt of lecherye springyn eyȝte brown-
 20 chis which ben heer entitlyd be name. as

Symple fornicacion	
Spowsbreche	
Incest	
Rauyssching of woman	Be War
25 Vyolacyon of mayndenhod	
Abusyon	
Pollucyon	
Synne a ȝen keende	

Symple fornicacion is trespase be twyȝ sengle man & sengle womman.
 30 & þow þis be þe lest bronche of lecherye. ȝit it owith to be eschewid for þis skyle. For as a certayn clerk seyþ. & est *Petrus lumbardus* in glosa super illud prime ad corinth. 6. Omne peccatum quodcumque fecerit homo extra corpus est. qui autem fornicatur in corpus suum peccat. Alle oper synnys he seyþ defoylyn bote a mannys sowle only.
 35 but fornicacion & lecherye haþ of him self boþe to defoyle body & sowle.

Spowsbreche is a trespase in þe weddid man þt takyth an oper þan hys owne wif. or ellis in a weddid womman þt goop & takyth an

1. 13 *philofris* (sic!).
 1. 24 *Be war* possibly by another hand.
 1. 25 *mayndenhod* for *maydenhod*. Cf. 24/10.

oper þan here owne hosbonde. This bronche of lecherye is greuous.
 for as moche as god made wedlok aboute an hy in *paradys*. whan he
 schoop þe womman & made here of on of þe mannys rybbis. &
 knettyng þer a knotte which þt he wold not eftsonys vnknettyng.
 5 Than is it a *perlous* þing to brekyn þt ilke knotte þe whiche god
 made hym silf & wolde neuer haue it vnknet. Of þis bronche of
 lecherye y fynde a dredful word. & it is put in þe lawe *canon. d 56.*
Diuulgatum est wher it rehersed þat *bonifas* þe pope martyr. wrot
 to þe kyng of yngelond & seyde þus. It is pubplyschyd to vs in
 10 frawnce be maner of prophecye þt zif englysch men breke þe knotte
 of wedlok & folwe hordom & lecherye þat þer schal springe of hem
 f.45^v a wickid seed in tyme þt is comynge. | The seed schal not ellis be
 but childrin which þey schul bringe forth in lecherye. this seed
 schal multiplie so ferforth in þe lond þt þe peple schal not be streng
 15 in batayle ne stable in þe fayth of holycherche. & so þey schul haue
 no worschip of name to þe worldward. & also god schal hatyn hem
 & not louyn. as it schal be schewid be wreche þt is comynge.
Incest is trespase be twene hem þt be fleschly be sibbe. as fader &
 dowhter. moder & sone. broþer & suster. cosyn & cosyn. or in eny
 20 maner kynrede alyzed wt inne þe fowrthe degre of sibbrede. The
 same synne is also vndyrstande in ech degre of gostly sibbrede.
 As be twyx godfader & goddowzter. godsone & godmoder. or eny
 of her childrin. In þese for seyð bronchis of lecherye may a man
 or a woman trespacyn in two manerys. On is in wil. An oper is in
 25 dede. In wil trespacyth he or sche dedly þt sore settyþ his herte vp
 on loue þt is vnlawful. & sumtyme for loue waxith seek makynge
 songis of paramowris. / wrytyng letteris/. sendyng ziftis. / wowyng
 wt fayr wordis/. downsyng & syngyng & makynge cheer in gay
 appareyl. & in quynte disgysynge to seme plesawnt & amyable.
 30 Also zif a womman make her self þorwh coryous a teer. & be craft
 to seme fayr & fresscher þan kynde hath grawntyd. wt nyce cheer
 of lokyng of goyng & delectable wordis. drawyng mennys hertis
 to folye & to synne. In dede men trespacyn whan þe lust is fulfillyd.
 & so it semyth & soth it is. þt þe wil & þe wisschyng/. þe speche
 35 & þe lokyng/ clippyng & kyssyng/ halsyng & handlyng/ talkyng
 and towchyng/ & nyce cheer makynge/ in entent of lecherye may
 make boþe man & womman worthy to be dampnyd as for a dedly
 synne.
Rauysschyng is whan a man ledith a wey anoper mannys dowzter
 40 wtowntyn his wil & his wityng. For swich defawte he is worthy to
 be ded as be þe lawe emperyal. Neyþeles holycherche may hym

saue fro þe deth as þe lawe canon rehersith. 36. q. p^a. *Illa lex*. And her of spekyth þe byble *genesis* 34. wher it is rehersyd þ^t a certayn man þat hyzte *Sychem*. caste his loue to Lyes dowzter & for he rauysched here & trespacyde w^t here. god suffrede hym to be slawe
5 & be ded þerfore.

Vyolacion of maydenhod is whan a man be nomyth a womman þe flowr of her maydenhed be sche secler or regler. & þis is a gret synne as be godis lawe. For why seynt *Austyn* seyth in *libro de sancta virginitate*. þat þe stat of wedlock is good. þe staat of wedeweschip
f.46^r 10 is better. but þe staat of mayndenhed is altherbest. This | loore is is growndid vpon þe apostil wher he seyth þus. *Qui matrimonio iungit virginem suam. benefacit & qui non iungit melius facit. & postea loquens de nuptis & viduis. Mulier inquit alligata est viro quanto tempore viuuit. quod si dormierit vir eius. liberata est a lege viri. cui*
15 *ult nubat beacior autem erit si sic permanserit secundum concilium meum. p^e ad chorinth* 7. He þ^t maryeth his dowzter þ^t is a mayde he doth wel. & he þ^t maryep not doth beter. And þan spekyng of wyuys & widewys he seyþ þus. A womman is bownde to her hosbonde as longe as he leeuþ. but whan he is ded þan is sche fre fro þe
20 lawe of wedlook. 3if sche wil be weddid a zen. wel is. but sche he seyth schal be worthy moor blisse to dwelle styлле a wodewe after my consayl.

Abusyon is knowyng of womman in maner þat is a zen þe kours þat is limytid in þe lawe of keende. & in þe lawe of god. As 3if a
25 man vse his wif as sche were his concubine. Or 3if sche entyce þe man as he were her lemman owt of kendely maner or passyng skilful maner. moor to parforme lust þan for to multeplye froyt & in encresyng þe freelte of þe flesch to lykyng w^t hote metis & drynkis. w^t spicys & medicynys. w^t ydelnesse & eese. towching & kyssyng.
30 & makyng cheer þ^t is vnchast. Also 3if þ^t ilke lust be not for bore in tyme of naturel seknesse. & fro þe child quyking to þe purification. & swyche dayzes & nyztis as owyn to be fastid or halwid be þe lawe. In þese manerys & many mo may a man wip his wif boþe dedly & venyally fallyn in to synne.//.

35 *Pollucion* is dremyng illusyon of lecherye þ^t fallyth on a man or woman slepyng w^t an leful likyng. as þey it were in dede. Of þis synne spekyth bede *libro primo de gestis anglorum*. & þe same is put in þe lawe of holycherche d 6. *Testamentum*. wher it is rehersid how

1. 10 *mayndenhed* for *maydenhed*. Cf. 22/25.

1. 36 *leful*: apparently *unleful* is meant.

þt seynt *Austyn* þe apostil of ynggelond sente to seynt *Gregory* for
 to be enformyd of þis perlous synne. & seynt *Gregory* wrot to hym
 þis sentence. þt Illusyon which þt comyth to a man dremynge.
 comyth sumtyme of superfluyte of mateer. or of seknesse. & þan
 5 is not for to drede for it is þanne no synne Somtyme it fallyth of
 þe deuelys deceyt for enuye þt he hath to a chast man or woman.
 & þan it is a venyal synne. And sumtyme it comyth of to mochil
 mete & drinke & of to moche sleep & eese. & þan it is a dedly synne.
 f. 46^v & of alle þese a man | may haue euydence. & knowynge. after tyme
 10 þt he is a wakyd ȝif he wolde wel ransakyn hym silf.
Synne a ȝen keende is shortly alle maner lecherye þt womman doth
 wt owtyn man. or man wt owtyn womman. Of þese þre laste synnys
 spekyth seynt *Austyn* & seyth. þt þei be so fowl & so horrible þt
 crist him self for schame þerof was in poynt to haue left his *incarna-*
 15 *cion*. neuer to haue take flesch & blood in sauacyon of mankeende.
 Also seynt *Jerom super illud Lux orta est eis*. seyth þat on cristemasse
 nyȝt al þo þat were infectyd in þis maner of synne. were distroyed
 þorwh out alle þe world. For þis synne a ȝen keende were fyue grete
 cytees distroyed wt stynkyng brenston & wildefeer. as þe bible
 20 rehersith *genesis 18*. wherfor þe wyse man *Innocencius de miseria*
condicionis humane. towchith þt same// processe & seyth þt god wolde
 not commyttyn power to his awngelis to a vengyn þis synne. but
 conseruede þat power specially to hym silf. & dede hym self execucion
 to schewe þe greuoushed of þis horrible synne. A ȝen þis synne þt
 25 stynketh as brenston in þe syȝte of god spekyth a gret clerk. & *est*
Alanus de planctu nature. wher he schewith þat euery creature scholde
 kendely hatyn þis fowle synne. for it is a ȝen alle þe ordre of keende.//
 Fro þe seed of sorwe þat is synne god schyld vs þorwh his mercy
 & grawnt vs his grace. That we// mowe after our hennys wendynȝ
 30 come to heuene þt blisful place. Amen.//.

Explicit Tractatus De Septem Peccatis Mortalibus. Quem Composuit
 Reuerendus Magister Frater Ricardus Lauynham. Ordinis Beatissime
 Dei Genitricis Marie De Monte Carmeli.//.

1. 13 þei and be separated by 1.

EXPLANATORY NOTES

1/6. **figure**: a similitude from natural objects.

ensample: the general, all-inclusive term for any kind of homiletic illustration. (Cf. G. R. Owst, *Literature and Pulpit*, p. 152).

1/10. For the *Compendium Theologiae* see Introduction, pp. xiii-xiv.

1/10-14. These lines are translated from the *Compendium Theologicae Veritatis*: 'Septem vitia comparantur septem bestiis. Superbia comparatur leoni. Invidia cani. Ira lupo. Acedia asino. Avaritia hericio. Gula vrsio. Luxuria porco' (Albertus Magnus, *Opera Omnia*, XIII, cap. xvi, p. 61). Lavynham has somewhat changed the order of the Sins. The *Compendium* has the pure *siaagl* order (Cf. p. viii).

1/16. St. Augustine, *De Civ. Dei*, lib. XIV, cap. 13: 'Quid est autem superbia, nisi perversae celsitudinis appetitus?' (Migne, *P. L.*, XLI, 420).

1/22-23. Jeremiah xlix. 19.

2/5-9. Gregory, *Moralia*, lib. XXXIV, cap. 23: '*Radix vitiorum et malorum omnium superbia* (Job 47) Sicut enim inferius radix tegitur, sed ab illa rami extrinsecus expanduntur, ita se superbia intrinsecus celat, sed ab illa protinus aperta vitia pullulant' (Migne, *P. L.*, LXXVI, 744).

2/19-28. A free rendering of Augustine's text in *De Civ. Dei*, lib. XIV, cap. 13: 'Et audeo dicere superbis esse utile cadere in aliquod apertum manifestumque peccatum, unde sibi displiceant qui jam sibi placendo ceciderant. Salubrius enim Petrus sibi displicuit quando flevit, quam sibi placuit quando praesumpsit' (Migne, *P. L.*, XLI, 422).

2/28-30. Matth. xxvi. 33: 'Et si omnes . . . scandalizabor', and *ibid.* 35: 'Etiamsi oportuerit . . . negabo.'

2/31. **falle**: not a very close translation of Latin *oportuerit* but an excellent rendering of the sense of the passage. Cf. 13/13 where *oportet* is translated by *behovuyth*.

3/2-6. Matth. ix. 27-31.

3/17-19. Deut. xvii. 12: 'Qui autem superbierit, nolens obedire sacerdotis imperio, qui eo tempore ministrat Domino Deo tuo, et decreto iudicis, morietur homo ille'

3/19-22. Deut. xxi. 18-21: 'Si genuerit homo filium contumacem et protervum, qui non audiat patris aut matris imperium, et coercitus obedire contempserit, apprehendent eum, et ducent ad seniores civitatis illius, et ad portam iudicii, dicentque ad eos: Filius noster iste protervus et contumax est, monita nostra audire contemnit, comessionibus vacat, et luxuriae atque conviviis; lapidibus eum obruet populus civitatis, et morietur. . . .'

3/24-28. The story is told in Num. xvi. 1-34. The passage is too long to be quoted in its entirety; vv. 31-33: 'Confestim igitur ut [Moyses] cessavit loqui, disrupta est terra sub pedibus eorum, et aperiens os suum, devoravit illos cum tabernaculis suis et universa substantia eorum; descenderuntque vivi in infernum aperti humo . . .'

3/29-31. Ps. cv. 16-17.

3/35. Ad Hebr. xiii. 17.

4/5-9. c. 31, D. III de Poenit.: ' Sed cum habitatores Ninivae, Iona interitum ciuitatis predicante, ne diuina ira denunciatum interitum sustinerent, peccatorum et impietatis penitenciam egissent, accepta Dei misericordia grauioribus se criminibus implicuerunt.'

(Friedberg *Corp Iur Can*, I, 1219) For the full text of Jerome (*Commentariorum in Jonam Liber Prologus*) see Migne, *P L*, XXV, 1139 ff

4/13-16 Jonas iii 3 'et Ninive erat civitas magna itinere trium dierum', and *ibid* iv 11 'et ego non parcam Ninive, civitati magnae, in qua sunt plus quam centum viginti millia hominum'

4/21 **in tent**: these words are distinctly written separate in the MS, so that *tent* is a noun

4/22-28 *Moraha*, lib VIII, cap 44, not cap 36 'Bene hypocritarum fiducia aranearum telis similis dicitur, quia omne quod ad obtinendum gloriam exsulant ventus vitae mortalis dissipat

Aranearum tela studiose textitur sed subito flatu dissipatur, quia quidquid hypocrita cum labore peragit aura humani favoris tollit et dum in appetitu laudis opus deficit quasi in ventum labor evanescit' (Migne, *P L*, LXXVI, 845)

4/23-25 For **rygt . . . al to gydere**: the structure of this sentence is anacoluthic

4/28 **pankyng**: since 'thanking' does not make sense here, the meaning, in connection with *preysyng*, seems to be 'showing goodwill, favour' Cf OED *thank*, n 2 = goodwill, favour

4/30-31 Matth vi 1 'Attendite ne justitiam vestram faciatis coram hominibus, ut videamini', and *ibid*, 16 'Cum autem jejunatis' The two quotations are the beginning and the end of a long passage on hypocrisy in Matthew

4/32 As appears from the definition, *Indignacion* has the now obsolete meaning of 'contempt'

4/37-5/3 II Reg (II Samuel in the Authorized Version) xxi 1-9 'Facta est quoque fames in diebus David tribus annis jugiter Et consulit David oraculum Domini, dixitque Dominus Propter Saul et domum ejus sanguinum, quia occidit Gabaonitas'

5/1 **had go . . . & oppressyd**: 'had oppressed' The force of 'go' is very much weakened Cf Modern English 'go and with a co ordinated verb

5/1-2 I Reg (I Samuel) xxii 18-19

5/4-7 Josue ix 1-27

5/7-8 Lavynham somewhat distorts the facts of the story in the Bible The Gibeonites were made 'comyn laborererys' and were 'oppressyd', because they had tried to mislead Joshua and the children of Israel Their inferior status was a punishment for their imposture not the result of unjust popular disdain

5/9-10 Ps cxxii 4 The translation of the Psalm text seems to be a rhymeless doggerel

5/13 **a vowtyth**: a scribal error, all the other MSS have *avauntes awauntyth* etc

5/14 **dislityth**: probably a scribal error for *dehityth* If not, the word has not been recorded up till now MS Royal also has *dishlityth*, all the others *delytes* etc

5/17 Ps li 3

5/19-20 A very free quotation of Eph v 3-4 'Fornicatio autem, et omnis immunditia, aut avaritia nec nominetur in vobis, sicut decet sanctos, aut turpitudine aut stultiloquium aut scurrilitas, quae ad rem non pertinet, sed magis gratiarum actio'

5/21 **harlotrye** as the translation of *scurrilitas* has the now obsolete meaning 'ribaldry', 'scurrility'

5/25-27 St Augustine, *De Civ Dei*, lib XIV, cap 13, not lib 4 The other MSS have *lib xiv* except B 14 19, which has *xxvii* Sed est peior damnabiliorque superbia, qua etiam in peccatis manifestis suffugium excusationis inquiritur' (Migne, *P L*, XLI, 422)

5/27-29 The section on Pride is concluded by four rhyming lines of verse

5/32-34 On the habits of the hedgehog cf Bartholomeus Anglicus *De Proprietatibus Rerum*, a source often used by Lavynham, though not expressly mentioned here, lib

XVIII, cap. 60: 'huis [sc. hericii] quidem providencia est. ascendit enim in vitem siue in aliam pomiferam arborem vt vvas exacinat. poma deijcit et cum poma in terram deciderint inuoluit se super fructus vt spinis infigantur et sic portat escam filijs suis'
(ed. Johannes Koelhoff de Lubeck, Cologne, 1481, f. 391^r).

6/8-10. **Cestrensis**: i.e. Ralph Higden of St. Werburgh's Abbey, Chester, whose *Polychronicon*, a history of the world from the creation to 1352, was translated by John of Trevisa in 1387. In lib. VII, cap. 29 the story is told of a man who went on a pilgrimage to the Holy Land. On his way there he was tempted by a devil, against whom he invoked the help of St. James. The devil, when asked who he was, answered: 'Daemon sum humano generi infestus. Ego Christianos in orientali profectione impediui. Ego regem Ricardum per ministrum meum ducem Austriæ captivavi. Ego regem Ricardum, postquam liberatus est, jugiter circumvallo, potissime circa cubile ejus et circa thesauros ejus quos auide recondit' (ed. C. Babington & J. R. Lumby, vol. VIII, p. 142). Trevisa's translation: 'I am a feend . . . and greve mankynde, I lettede þe Christen kynges in þe iorney in þe Estlondes; I took kyng Richard prisoner by my servant þe duke of Austrige. After þat kyng Richard was delyvered I besette hym al aboute, and nameliche aboute his chambre and his tresour, þat he gadereþ besiliche.'

6/11-12. Matth. vi. 19: 'Nolite thesaurizare', and vi. 24: 'Non potestis'

6/15-17. Gregory's commentary on Matthew is unidentified.

6/18-22. I Timothy. vi. 7-10: ' habentes autem alimenta et quibus tegamur, his contenti simus incidunt in tentationem, et in laqueum diaboli desideria multa inutilia et nociva, quae mergunt homines in interitum et perditionem. Radix enim'

6/31-37. *Compendium Theol. Vert.*, lib. III, cap. 19: 'De Auaritia. Vtrum autem cuiquam liceat thesauros congerere. Notandum, quod est thesaurizare ex affectu auaritiæ absque intentione necessitatis propriae, vel alienae: & hoc modo thesaurizare omnibus est prohibitum. Alio modo est thesaurizare ex providentia: & hoc vel ex consideratione necessitatis, Ex praedictis patet quod duplex potest esse amor pecuniae sive temporalium, scilicet respectu necessarij, vel respectu superflui' (ed. Jammy, p. 64). Lavynham gives only the essential points of a rather long passage.

6/38-40. c. 17, C. 12, q. 1: 'Habebat Dominus oculos, a fidelibus oblata conseruans, et suorum necessitatibus, et aliis indigentibus tribuebat' (Friedberg, I, 683). Judas is not mentioned in this canon, but see John xii. 6.

7/10-11. A very free quotation from St Paul's Epistle to the Ephesians v. 12: 'Hoc enim scitote intelligentes, quod omnis fornicator, aut immundus, aut avarus, quod est idolorum servitus, non habet hereditatem in regno Christi et Dei.'

7/14-19. Isaias xxxix. 1-8, not chapter 38; the chief passages are: ' Ezechias ostendit eis cellam aromatum, et argenti, et auri, et odoramentorum, et unguenti optimi, et omnes apothecas suppellectilis suae, et universa quae inventa sunt in thesauris ejus Ecce dies venient, et auferentur omnia quae in domo tua sunt, et quae thesaurizaverunt patres tui usque ad diem hanc, in Babylonem; non relinquetur quidquam, dicit Dominus.'

7/16-17. **perfor . . . to gydere**: the structure of this sentence does not correspond to that of 14-16: *For ryzt ryal*.

7/19-20. Isidore of Seville, *Sententiae*, lib. III, cap. 23: 'De jactantia. Virtutes sanctorum per ostentationis appetitum dominio daemonum immundorum subjiuntur, sicut Ezechias rex, qui divitias suas Chaldaeis per jactantiam prodidit, et propterea perituras per prophetam audivit, ut significaret Dei servum virtutes suas, dum vanae gloriae studio prodiderit, perdere, et statim daemones suorum operum dominos facere,

sicut ille per ostentationem Chaldaeos rerum suarum dominos fecit.' Another title for Isidore's *Sententiae* is *De Summo Bono* after the first words of the work: *Summum bonum Deus*.

7/23-24. Ps. lxi. 11.

7/34-38. Gregory, *Moralia*, lib. XX, cap. 14: 'Duo quippe sunt' (Migne, P. L., LXXVI, 153). *Qui rodebant in solitudine* is from Job xxx. 3.

8/8. Eccl. xiv. 3.

8/12-16. Tobias iv. 7-9: ' etiam exiguum libenter impertire stude.'

8/24. Matth. xxvi. 14-16.

8/24-28. c. 83, C. 11, q. 3: 'Abiit Iudas ad summos sacerdotes, et constituerunt ei pecuniam se daturos. Multi hodie scelus Iudae, quia Dominum ac magistrum suum, dumque pecunia uendiderit, uelut inmane et nefarium exhorrent, nec tamen cauent. Nam cum pro muneribus falsum contra quemlibet testimonium dicunt, profecto, quia veritatem pro pecunia negant, Deum pecunia uendunt. Ipse enim dixit: Ego sum ueritas. Cum societatem fraternitatis aliqua discordiae peste conmaculant, Deum produnt, quia Deus karitas est. Qui ergo karitatis et ueritatis iussa spernunt, Deum utique, qui karitas est et ueritas, produnt' (Friedberg, I, 666). The original text is in Bede's *In Marci Evangelium Expositio*, lib. IV, cap. 14 (Migne, P. L. XCII, 269-270).

8/29. *Vsure* clearly denotes the practice of lending money at interest, which was considered immoral. As late as 1552 the taking of interest was forbidden by an Act of Parliament (G. M. Trevelyan, *English Social History*, p. 120).

8/31. *bezyng or sellyng þe derrer for drecchyng of þe payment*: the equivalent of the modern hire-purchase system.

8/32-33. *makyng eny newe cheuesawnce. towchyng hous or lond or eny meble catel*: this seems to be lending on mortgage.

8/37-38. Deut. xxiii. 20. The Old Testament did not distinguish between interest and usury (in the modern sense).

8/40-41. Lucas vi. 35.

9/1-3. *extra*: *Liber Extra*, another name for the *Decretales Gregorii* (cf. p. xv); c. 3, X, V, 19: 'Quia in omnibus fere locis ita crimen usurarum invaluit, ut multi, aliis negotiis praetermissis, quasi licite usuras exerceant, et qualiter utriusque testamenti pagina condemnentur, nequaquam attendant; ideo constituimus, quod usurarii manifesti nec ad communionem admittantur altaris, nec Christianam, si in hoc peccato decesserint, accipiant sepulturam' (Friedberg, II, 812).

9/3-5. c. 1, V, 5 in Clem.: 'Sane, si quis in illum errorem inciderit, ut pertinaciter affirmare praesumat, exercere usuras non esse peccatum: decernimus eum velut haereticum puniendum' (Friedberg, II, 1184).

9/9. *bodelych prayeris*: 'bribery'.

9/17. Act. viii. 9-13.

9/18-22. III Reg. xiii. 33-34 (I Kings in the Auth. Version): 'Post verba haec non est reversus Jeroboam de via sua pessima, sed e contrario fecit de novissimis populi sacerdotes excelsorum; quicumque volebat implebat manum suam, et fiebat sacerdos excelsorum. Et propter hanc causam peccavit domus Jeroboam, et eversa est, et deleta de superficie terrae.' Lavynham apparently understood the phrase 'implebat manum suam' literally - 'filled his hand (with gifts)' - instead of 'imposed his hand'.

9/22-24. The story of Gehazi, the servant of Elisha, is found in IV Reg. v. 20-27 (II Kings in the Auth. Version).

9/30-10/2. III Reg. xxi. 1-29 (I Kings in the Auth. Version).

10/3. *Sacrilege* is only dealt with in as far as it is a branch of covetousness, i.e. the

stealing of things holy. The scribe of Harley 211 left some space after the end of the passage, as if he was not satisfied with this incomplete discussion. For a fuller treatment of Sacrilege, cf. Chaucer's *Parson's Tale* (ed. Robinson, p. 302) and *The Book of Vices and Virtues* (pp. 36-37).

10/3-10. c. 5, C. 17, q. 4: 'Sacrilegi iudicantur qui ecclesiae facultates alienant' (Friedberg, I, 816).

10/8. If *bere* is a pres. pl. connected with *Alle þo þʳ* in l. 5, the structure of the sentence is awkward from a modern point of view. A pa. pple *bere* is not recorded in OED, but *Ha₄* has *ben beren away*; Do *Ha₄*, *La No Ra Ry Tc* have *is bore (born) away*.

10/8-10. c. 5, C. 17, q. 4: 'Omnes ecclesiae raptores atque suarum facultatum alienatores a liminibus eiusdem matris ecclesiae anathematizamus, apostolica auctoritate pellimus, dampnamus atque sacrilegos esse iudicamus; et non solum eos, sed omnes consentientes eis' (Friedberg, I, 816).

10/14-16. *De Prop. Rer.*, lib. XVIII, cap. 69: 'Item idem dicit Aristoteles. Ex tota specie natura luporum nature ouium aduersatur. vnde legi in libro quod cordula facta de intestinis lupi adiuncta cordis cithare factis de intestinis ouis eas destruit et corrumpt . . .' (ed. Koelhoff, f. 395^v).

10/21. Prov. xxvi. 21: 'homo iracundus suscitatur rixas.'

10/27-11/1. Matth. v. 22. An exposition of St. Augustine's on the Matthew passage occurs in *De Sermonibus Domini in Monte secundum Matthaeum*, lib. I, cap. 9. Lavynham's third degree of wrath, 'werchyng of wreche', is, however, not represented in this Augustinian text, where the second and the third degree of wrath are respectively described as inarticulate and articulate utterings of wrath.

Migne, *P. L.*, XXXIV, 1241: 'Gradus itaque sunt in istis peccatis, ut primo quisque irascatur, et eum motum retineat corde conceptum: jam si extorserit vocem indignantis ipsa commotio, non significantem aliquid, sed illum animi motum ipsa eruptione testantem, qua feriat ille cui irascitur; plus est utique quam si surgens ira silentio premeretur: si vero non solum vox indignantis audiatur, sed etiam verbum quo jam certam ejus vituperationem in quem profertur, designet et notet, quis dubitet amplius hoc esse, quam si solus indignationis sonus ederetur? Itaque in primo unum est, id est, ira sola, in secundo duo, et ira, et vox quae iram significat: et in voce ipsa, certae vituperationis expressio. Vide nunc etiam tres reatus, iudicii, concilii, gehennae ignis.'

11/4-17. *Comp. Theol. Ver.*, lib. III, cap. 17: 'De Ira: Vtrum autem teneatur quis remittere iniuriam inimico petenti? Nota distinctionem: quia ex iniuria solent oriri tria. Primum est rancor in affectu. Secundum est rancoris signum in effectu. Tertium est actio contra iniurantem. Primum tenetur quis statim remittere, etiamsi non rogetur. Secundum tenetur remittere veniam veraciter petenti, id est, parato emendare secundum facultatem suam. Si vero volueris scire, vtrum ille cui facta est iniuria, debeat amicitiam quaerere: sciendum quod duplex est debitum. Primum est necessitatis, sine quo non est salus. Secundum est perfectionis: Quantum ad primum debitum non tenetur quis reconciliationem quaerere siue amicitiam; sed de secundo dicit Chrysostomus quod debet quaerere reconciliationem, ut duplicem coronam consequatur. Reddere bonum pro malo est perfectionis, sicut fecit beatus Stephanus quando pro inimicis suis orauit' (ed. Jammy, p. 63).

Lavynham only speaks about the first and third kind of wrath of the *Compendium*: *rancor in affectu* = *þe wrethþe & þe heuynesse of herte* (11/7-8), and *actio contra iniurantem* = *þe querel & þe accyon* (11/9).

11/11-12. Matth. vi. 15.

11/33-35. I Joh. iv. 20: ' oderit '

12/5-6 Eph iv 29

12/6-7 **Nullus . . . equipollenciam:** a personal addition of the author or the scribe

12/10-12 Eccl xxviii 1 'Qui vindictam', and *ibid* 2 'Relinque soluentur'

12/18-19 **yre & wrappe:** it does not appear from the context, whether Lavynham had any real distinction in mind between these two words

12/20-24 c 69, C 11, q 3 'Cum apud Tessalonicam, seditione exorta, quidam ex militaribus uir impetu fuisset populi furentis extinctus, Theodosius repentini nuncii atrocitate succensus, ad ludos circenses inuitari populum, eique ex improviso circumfundi milites, atque obtruncare passim, quisque occurrisset gladio iubet, et uindictam dare non crimini, sed furori' (Friedberg, I, 662)

The number seven thousand is given by Cassiodorus 'Septem milia etenim hominum, sicut fertur, occisa sunt, non praecedente iudicio', cf note to 12/25

12/21 **Theodosye:** A D c 346-395, Roman emperor of the Eastern Roman Empire, A D 379-395

12/25 The *Historia Tripartita* by Marcus Aurelius Cassiodorus (d 570) The story is told at length in lib X, cap xxx 'De caede quae sub Theodosio Thessalonicae facta est, et de penitentia ejusdem Theodosii Ambrosiique constantia (Migne, P L, LXIX, 1144-1146)

12/29-30 Jac i 19 'Sit autem'

12/31 **wraththe:** translation of Latin *iram*, and hence probably a noun, although the verb *to wraththe* = 'to become angry' would suit the context excellently

12/33 **a sentownt:** note the absence of *is* before this word

12/37-13/3 c 23 D I de Poenit 'Periculose se decipiunt, qui existimant, eos tantum homicidas esse, qui manibus hominem occidunt et non potius eos per quorum consilium, et fraudem et exhortationem homines exstinguntur'

13/3-7 *Ibid* 'Nam Iudei Dominum nequaquam propriis manibus interfecerunt, sicut scriptum est Nobis non licet interficere quenquam Sed tamen illis Domini mors imputatur, quia ipsi lingua eum interfecerunt dicentes Crucifige, crucifige eum Unde unus euangelista dicit Dominum crucifixum esse hora tertia, alius sexta, quia Iudaei crucifixerunt eum hora tertia lingua, milites hora sexta manibus' (Friedberg, I, 1163)

The 'vndern' passage is in Mark xv 25 and the midday version in Luke xxiii 44

13/11-12 II Timoth ii 24-25 'Servum autem Dei'

13/21-22 **for as moche as he is not lessid of his dissesse:** 'seeing that he does not get relief from his distress' The earliest and only example of the phrase 'be lessid of' recorded in OED is from 1520, Barclay *Jugurth*, 19 'But for all thi suffrance of Adherball the mynde of Jugurth was not more pacified, nor lessed of his cruelte' The use in Lavynham's text is therefore considerably earlier

13/18-19 Eph iv 31 'indignatio et clamor, et blasphemia'

13/36 **bityn hym be þe hele:** the use of the preposition 'by' after 'bite' is first recorded in OED for 1557 and is the only instance given *K Arthur* (Copland), III, V 'The whyte brachet *bote* hym by the buttocke and pulled out a pece'

14/4-5 Prov xxiii 6 'Ne comedas cibos ejus'

14/8-10 Petrus Blesensis or Peter of Blois c 1130-c 1200, secretary and adviser of Henry II, and of his widow Eleanor archdeacon of Bath and London, also Chancellor to Archbishop Richard of Canterbury (*Lexikon für Theol und Kirche*, VIII 152-153) Lavynham's quotation occurs in *Epistola LXXX* (not 69) *ad G Amicum suum* 'Legitur quod cum Platonis ejus socii inviderent, quaesivit a Socrate magistro suo, qualiter

eorum invidiam declinaret Cui Socrates "Esto, inquit, ut Thersites" in quo manifestissime declaravit, ibi deesse invidiam, ubi virtutum gratia non adesset' (Migne, P L , CCVII, 249)

14/22-23 Prov xvii 5 'Qui ruina

14/26-27 as it doth be þe strengls: 'as the strings do'

14/28-31 A passage related to Lavynham's 'figure' occurs in lib XX of Gregory's *Moraha*, not in the Prologue 'Quaedum ad vitam aliam per afflictionem carnis tenditur, quasi extenuata chorda in cithara per intuentium admirationem sonat Siccatur enim chorda, ut congruum in cithara cantum reddat

14/35-36 II Corinth xi 29

14/37-15/1 Rom xii 15 'Gaudere , flere

15/8 The source is not identified The passage does not occur in *The Dicts and Sayings of the Philosophers*, ed C F Buhler, EETS, 1941

15/8 So wolde god: so was frequently used in asseverative phrases in Middle English, cf OED, s v so and present-day English so help me God

15/18-21 c 15, C 6, q 1 'Deteriores sunt qui doctorum uitam moresque corrumpunt, his, qui substantias aliorum prediaque diripiunt Ipsi enim ea, quae extra nos, licet nostra sint, auferunt, nostri quoque detractores, et morum corruptores nostrorum, siue qui aduersus nos armantur, proprie nos ipsos deripiunt . ' (Friedberg, I, 557-558)

15/22 Prov xxii 1

15/27-29 Prov vi 16-19

'Sex sunt quae odit Dominus,
et septimum detestatur anima ejus
oculos sublimes, linguam mendacem,
manus effundentes innoxium sanguinem,
cor machinans cogitationes pessimas,
pedes veloces ad currendum in malum,
proferentem mendacia testem fallacem,
et eum qui seminat inter fratres discordias '

15/32-33 Matth v 9

15/35 **Slowthe**: this is the successor to what Cassian calls *acedia* (*quod est anxietas siue taedium cordis*) In Cassian and Gregory the Great *acedia* was a monastic vice, spiritual dryness In the later Middle Ages this sin lost its purely spiritual character and developed into laziness as regards one's religious duties (cf Bloomfield p 96, *et passim*). Lavynham's definition of Sloth and its branches shows a combination of purely physical indolence and lack of religious fervour

15/37-16/3 *De Prop Rev*, lib XVIII, cap 7 'Animal quippe est [asinus] simplex et tardum est autem animal melancolicum frigidum et siccum et ideo naturaliter ponderosum tardum atque pigrum stolidum et obliuiosum ' (ed Koelhoff, f 361^r)

15/37-16/2 **For rygt . . . paas**: again a case of *anacoluthia* in the first part of the comparison Cf 4/23-25, 7/16-17

16/15-17 The other MSS provide the key to the origin of this quotation by ascribing it to 'þe wyse man cato(u)n' It occurs in the *Dicta* or *Disticha Catonis*, a collection of moral maxims, published by an unknown author of the 3rd or 4th century A D in the form of instructions of Cato the Censor to his son The *Dicta* enjoyed an extensive vogue in the Middle Ages, especially as a first reader in schools The quotation is the second distichon of *Liber I* (Cf J W Duff & A M Duff, *Minor Latin Poets*, London, 1935, p 596)

16/20 **Tendyrhed**: not recorded with the suffix *-hed* in OED The translator (or scribe) of *The Book of Vices and Virtues* seems to make a distinction between *tender- nesse* = slackness in the love of god, and *tenterhed* (sic) = softness (p 26)

16/29-31 Lucas vii 25 'Ecce qui

16/33-35 Jerome, *Epistola CXVIII* (not 117) *ad Juhanum* 'Difficile, immo impossibile est ut et praesentibus quis et futuris fruatur bonis ut et hic ventrem et ibi mentem impleat, ut de deliciis transeat ad delicias, ut in utroque saeculo primus sit, ut et in coelo et in terra appareat gloriosus (Migne, *P L*, XXII 965)

16/36 as **pyng þ^t** is impossible: 'as good as, all but impossible', the translation of Latin *quasi impossibile*, which is found in the other MSS (see *Textual Notes*), cf also Jerome's text above *immo impossibile*

17/6-7 Ezech xvi 49 'Ecce haec fuit iniquitas Sodoma sororis tuae superbia

17/11-12 Ovidius, *Remedia Amoris*, 139-140 'Otia si tollas periire cupidinis arcus/contemtaeque iacent et sine luce faces' (Ovidius *The Art of Love and other Poems*, ed T E Page, E Cappe and W H Rouse, London, 1929)

17/14-16 Jerome, *Epistola CXXV ad Rusticum Monachum* 'Facito aliquid operis, ut te semper diabolus inveniat occupatum' The further text as printed in Migne (*P L*, XXII 1078) does not tally with Lavynham's version

17/28-29 Ecclesiastes (not Ecclesiasticus) vii 19

17/35-36 Eccl v 8-9 'Non tardes ira illius'

18/4-12 c 2 D VII de Poenit 'Si quis positus in ultima necessitate suae egritudinis uoluerit accipere penitenciam, et accipit, et mox reconciliabitur, et hinc uadit fateor uobis non illi negamus quod petit, sed non presumimus, quia bene hinc exit, si securus hinc exierit, ego nescio, penitenciam dare possumus, securitatem autem dare non possumus Numquid dico dampnabitur? Sed nec dico liberabitur Vis ergo a dubio liberari? uis quod incertum est euadere? age penitenciam, dum sanus es Si sic agis dico tibi, quia securus es, quia penitenciam egisti eo tempore quo peccare potuisti Si autem uis agere penitenciam, quando iam peccare non potes, peccata te dimiserunt, non tu illa' (Friedberg, I, 1244-1245)

18/22-23 Eccl vii 9-10 'Noli esse pusillanimis in animo tuo, exorare et facere eleemosynam ne despicias'

18/24-25 **haue . . . almesse**: owing to the interpolation of *of power* the syntax has become somewhat involved

18/30 **he ordeyneth hym silf to wt stonde no temptacion**: 'he does not set himself to withstand temptation' Note the irregular placing of the negation

18/36-19/1 Jerome, *Breviarium In Psalmos*, Psalmus cviii 'Poenitentia Judae, pejus peccatum factum est Quomodo pejus peccatum factum est poenitentia Judae? Iuit et suspendio perit Et qui proditor Domini factus est, hic et interemptor sui exstitit Pro clementia Domini hoc dico qui magis ex hoc offendet Dominum, quia se suspendit, quam quod Dominum prodidit' (Migne, *P L*, XXVI, 1157)

19/1-4 Matth xii 31-32 'Omne peccatum et blasphemia remittetur hominibus, Spiritus autem blasphemia non remittetur ei, neque in hoc saeculo, neque in futuro', Luc xii 10 'ei autem qui in Spiritum Sanctum blasphemaverit, non remittetur' The quotations from Matthew and Luke are relevant, because Despair is one of sins against the Holy Ghost

19/7-10 c 24, D V de Consecr 'Non mediocriter errat qui magno bono preferat mediocre bonum Quapropter melior est quinque psalmorum cantatio cum cordis puritate, ac serenitate, et spiritali ylaritate, quam psalterii modulatio cum anxietate cordis atque tristitia' (Friedberg, I, 1418)

In a textual note in Friedberg the variant *septem* is given for *quinque*

19/13-14 Ps xxxvi 4

19/18-20 Bartholomeus gives a more elaborate picture of the bear in search of honey
De Prop Rer, lib XVIII, cap 110 'miro modo [ursus] scit scandere super arbores vsque ad altissimas ipsarum arborum summitates Solent autem mellificare apes in arboribus concauis quarum fauos deprehendens vsus per odorem ascendit vsque ad locum mellis et faciens vnguibus in arbore aperturam extrahit mel et comedit' (ed Koelhoff, f 408^r)

19/30-20/3 Gregory, *Moraha*, lib XXX, cap 18 '*Quinque modis gula nos tentat Non cibus, sed appetitus in vitio est* Sciendum praeterea est quia quinque nos modis gulae vitium tentat (*De Consecr d 5 c Quinque modis*) Aliquando namque indigentiae tempora praevenit, aliquando vero tempus non praevenit sed cibos lautiores quaerit, aliquando quaelibet quae sumenda sint praeparari accuratius expetit, aliquando autem et qualitati ciborum et tempori congruit, sed in ipsa quantitate sumendi mensuram moderatae refectionis excedit Nonnumquam vero et abiectius est quod desiderat, et tamen ipso aestu immensi desiderii peccat

Neque enim cibus, sed appetitus in vitio est Unde et lautiores cibos plerumque sine culpa sumimus, et abiectiores non sine reatu conscientiae degustamus' (Migne, *P L*, LXXXVI, 556-557)

Lavynham has reversed the order of the fourth and the fifth manner of gluttony

20/12 **pe owr of noon**: probably the time for the one full meal allowed on fasting-days

20/19-20 Eccl xxxvii 32

20/27-38 St Augustine, *Sermo CL* 'De Verbis Actuum Apostolorum, Quidam autem Epicurei et Stoici philosophi disserebant cum eo' etc, cap xvii, 18-34 (Migne, *P L*, XXXVIII, 807-814) The story is too long for complete quotation In chapter iv it says 'Epicurorum et Stoicorum opinio de beata vita Interrogemus prius Epicureos, quae res faciunt vitam beatam Respondent Voluptas corporis Quid dicitis, Stoici, quae res facit vitam beatam Respondent Virtus animi' (*P L* 810)

20/40 **vertewous in cunningg**: Stoic virtue in the first place consisted in knowledge of the moral order of the cosmos (Dr F Sassen, *Geschiedenis van de Wysbegeerte der Grieken en Romeinen*, Nijmegen-Utrecht, 1932, p 118)

21/1 & **p^t ben**: **p^t** may be a scribal error, but may also be looked upon as a relative pronoun

21/2-3 Philip iii 19

21/13-15 c 27, D V de Consecr 'Nichil enim sic iocundum est, sicut cibus bene digestus aut decoctus excessus uero ciborum consumit et contrupescere facit corpus humanum et macerat egritudine diuturna et tunc morte crudeli consumit' (Friedberg, I, 1419)

21/18-19 Rom xiii 13, not chapter 12

21/28-36 Pope Innocent III (1161?-1216, 1198-1216), *De Contemptu Mundi sive de Miseria Conditionis Humanae*, lib II, c 17 'in diuersitate saporum, in varietate ciborum sed et mens gravatur, et stomachus turbatur, sensus opprimitur in illis Inde non salus et propter crapulam multi perierunt (Ecclii XXXVII)' (Migne, *P L*, CCXVII, 723)

21/34-36 Eccl xxxvii 32-34 'Noli avidus esse in omni epulatione et non te effundas super omnem escam in multis enim escis erit infirmitas, et auiditas appropinquabit usque ad choleram Propter crapulam multi obierunt'

22/10-11 Cf Bartholomeus Anglicus, *De Prop Rer*, lib XVIII, cap 85 'Porcus ut dicit ysidorus li xij spurcus dicitur Ingurgitat se scerno et luto et mergit limo se illinit et in locis fetidis requiescit' (ed Koelhoff, f 399v)

22/12 **dishonest**: 'unchaste', 'lewd' The earliest recorded instance of the use of *dishonest* in this meaning is to be found in *Jacob's Well* (1440) in the same passage, which was probably borrowed from Lavynham (cf pp xxiii-xxvii)

22/13-14 **þe bok of philo(so)fris prouerbyis**: unidentified, cf 15/8

22/31 **Petrus lumbardus**: Peter Lombard, c 1100-1160 or 1164, Italian theologian, bishop of Paris, best-known as author of *Sententiarum Libri Quattuor*

22/31-36 The Latin text is from St Paul, I Corinth vi 18-20, ll 34-36 are from the *Collectanea in Epistolas D Pauli* - In Ep I ad Cor, cap vi - by Peter Lombard 'Caetera enim peccata animam tantum maculant Qui autem fornicatur in corpus suum peccat, quia fornicatio non modo animam, sed etiam corpus contaminat' (Migne, P L, CXCI, 1583)

23/7-17 c 10, D 56 'Si gens Anglorum (sicut per istas prouincias diuulgatum est, et nobis in Francia et in Italia inproperatur, et ab ipsis paganis inproperium nobis obicitur), spretis legalibus conubiis adulterando et luxuriando ad instar Sodomiticae gentis fedam uitam uixerit, de tali commixtione meretricum estimandum est degeneres populos et ignobiles, et furentes libidine fore procreandos, et ad extremum uniuersam plebem ad deteriora et ignobiliora uergentem, et nouissime nec bello seculari fortem, nec in fide stabilem, et nec honorabilem hominibus, nec Deo esse amabilem uenturam .'
(Friedberg, I, 222) The original text is in *Epistola LXII Bonifacii Ethelbaldo, regi Mercionum* (Migne, P L, LXXXIX, 757-763)

23/8 **bonifas þe pope martyr**: not Pope Boniface, but St Boniface (680-755), the apostle of Germany and bishop of Mainz

23/18 **flescly be sibbe**: 'akin by blood', cf *Textual Notes*

23/37-38 **dedly synne**: 'mortal sin'

23/40-24/1 c 2, C 36, q 1 'Lex illa preteritorum principum Raptus ad mittitur, cum puella a domo patris uiolenter ducitur, ut corrupta in uxorem habeatur, siue puellae solummodo, siue parentibus tantum, siue utrisque uis illata constiterit, hic morte mulctatur Sed si ad ecclesiam cum rapta confugerit ecclesiae mortis inpunitatem promeretur' (Friedberg, I, 1288-1289)

24/2-5 Genesis xxxiv 1-29

24/3 **Lyes dowgter**: i.e. Dinah

24/8-10 St Augustine, *De Sancta Virginitate*, lib I, cap 26 'Nos autem secundum Scripturarum sanctarum fidem sanamque doctrinam, nec peccatum esse dicimus nuptias, et earum tamen bonum non solum infra virginalem, verum etiam infra uidualem continentiam constituimus, ' (Migne, P L, XL, 407)

24/1-16 I Corinth vii 38-40 'Igitor et qui Mulier alligata est legi quanto tempore vir ejus uivit quod si dormierit vir ejus, liberata est Cui uult nubat meum consilium '

24/31 **in tyme of naturel seknesse**: because the illness is periodical, *naturel seknesse* can hardly have the sense of 'congenital disease' (OED, s.v. *natural*, II 8), but rather refers to the menses of the woman cf *fro þe child quyking to þe purificacion* in the same line which also refers to the female constitution The phrase is not recorded in OED

24/36 **leful**: *unleful* would be correct The other MSS have either *vnleful(l)* or *wilfull*

24/37 Bede, *Historia Ecclesiastica Gens Anglorum*, lib I, cap 27 (Migne, P L, XCV, 66-67)

24/38-25/8 c 1, D 6 'Testamentum ueteris legis hunc pollutum dicit § 1 Sed est in eadem illusione necessaria ualde discretio, qua subtiliter pensari debeat, ex quo re accidat menti dormientis Aliquando enim ex crapula, aliquando ex naturae suae superfluitate aut infirmitate, aliquando ex cogitatione contingit pollutio

§ 2. Et quidem cum ex naturae superfluitate uel infirmitate euenerit, omnimodo hec illusio non est timenda, quia hanc animus nesciens pertulisse magis dolendum est, quam fecisse.

§ 3. Cum uero ultra modum appetitus gulae in sumendis alimentis rapitur, atque idcirco humorum receptacula grauantur, habet exinde animus aliquem reatum, non tamen usque ad prohibitionem sacri misterii percipiendi, uel missarum sollempnia celebrandi, cum fortasse aut dies festus exigit, aut exhibere ministerium pro eo, quod sacerdos alius deest, ipsa necessitas compellit. Nam si adsunt alii, qui implere ministerium ualeant, illusio per crapulam facta a perceptione sacri misterii prohibere non debet, sed ab immolatione sacri misterii, ut arbitror, abstinere debet humiliter, si tamen dormientem turpi imaginatione non concusserit. Nam sunt, quibus ita plerumque illusio nascitur, ut eorum animus etiam in sommo corporis positus turpibus imaginationibus non fedetur. Qua in re unum ibi ostenditur, ipsa mens rea non tunc, uel in suo iudicio libera cum se etsi in dormientis corpore nihil meminit uidisse, tamen in uigilia corporis meminit se in ingluuiem cecidisse.

§ 4. Sin uero ex turpi cogitatione uigilantis oritur illusio in mente dormientis, patet animo reatus suus. Videt enim, a qua radice inquinatio illa processerit, quia quod cogitauit sciens, hoc pertulit nesciens' (Friedberg, I, 9-10).

Lavynham markedly departs from his source. There is only close agreement in the first kind of illusion. Lavynham's second kind does not occur in the *Decretum Gratiani* at all and the third variety, arising from 'to mochil mete and drinke', which is considered a mortal sin by Lavynham, is more leniently viewed by Canon Law.

25/4. **mateer**: as translation of Latin *natura* it apparently means 'semen', a sense not recorded in OED.

25/13-15. The source is unidentified.

25/16. **Lux orta est eis**: Isaias ix. 3. St. Jerome's commentary is not identified.

25/18-20. Genesis xix. 1-29. The number five does not occur in Genesis.

25/20-24. Innocentius, *op. cit.*, lib. II, cap. 25: 'Noluit enim Dominus cuiquam angelorum vel hominum executionem huius poenae committere, sed sibi ipsi vindictam huius sceleris reservavit, secundum illud: "Mea est ultio, et ego retribuam"' (Deut. XXXII)' (Migne, P. L., CCXVII, 726).

25/26. **Alanus**: Alanus ab Insulis, Alain de Lille (c. 1128-1202).

25/26-27. No particular passage corresponding to Lavynham's text has been identified. The reference to *De Placitu Naturae* (Migne, P. L., CCX, 431-482) is probably a general one, as this work is largely an attack on sodomy.

TEXTUAL NOTES

The following textual notes do not claim to give a complete list of every deviation in the other MSS. from Harley 211. Completeness in this respect would have swelled the bulk of these notes enormously, so much so that the recording of all variants of minor importance would have swamped the many major ones. It is also hoped that the omission of such readings of lesser consequence will clarify the relations of the various MSS. Therefore all spelling-variations (not scribal errors) have been left out. In so far as these spellings, and the inflexional endings of words, are of dialectal significance, they have been indicated in the descriptions of the MSS. Other readings, though coming under the head of the use of different words, but apparently of comparative unimportance, have not been included either, e.g.: *synne* 1/3 Ha₁, *oure synne* Do; *to schewe* 1/5 Ha₁, *to schew yow* Ha₄; *þe vrchoun* 1/12 Ha₁, *a murchon* Anc Ha₄; *whiche* 1/14 Ha₁, *the whyche* Anc Do Ry; *for ryzt as* 1/18 Ha₁, *for as* Anc Ra Ry; *alle oþer bestis* 1/18 Ha₁, *alle bestis* Do Ha₄ Ry; *fayr-hed* 1/29 Ha₁, *fayreness* Anc etc. The same goes for incidental variations in word-order: e.g. *not for synne lost* 1/3 Ha₁, *not ylost for oure synne* Do; *hym worschipe. hym drede* 1/20-21 Ha₁, *worschepe him. drede him* Ff La; *Tresowr. Catell. Clothyng* 1/36-37 Ha₁, *tresour. clothing. catell* Br No etc.

In most cases it has been thought sufficient to give only the variant reading(s) of the other MS(S). without repeating the word, phrase or sentence in Harley 211. Thus it will be evident that *tree* and *rode tree* in 1/1 stand for *crosse* in Ha₁, or that *grawnte us þe blysse at owr last ending. Amen* in Harley 2383 stands for *Grawnt vs grace so to a skapyn þe sley ensaylingis of þe fende That we be not for synne lost in owr last ende* in Ha₁ 1/2-3. Wherever doubt might arise the reading of Ha₁ has been given first, followed by a bracket and the variant(s) of the other MS(S). A dotted line has been used before or after a variant, whenever it seemed necessary, to indicate that the preceding or following text runs as in Ha₁. When two or more MSS. have the same reading, the spelling of the first-mentioned MS. has only been given.

The following abbreviations have been used:

- Anc Ancient 3, Dr. Williams's Library, London.
- As Ashmole 750, Bodleian Library.
- Br Brotherton 501, Brotherton Library, Leeds.
- Do Douce 60, Bodleian Library.
- Ff Ff. vi. 3, University Library, Cambridge.

Ha₁ Harley 211, British Museum.
 Ha₂ Harley 1197, British Museum.
 Ha₃ Harley 1288, British Museum.
 Ha₄ Harley 2383, British Museum.
 La Laud Misc. 23, Bodleian Library.
 No MS. in the St. Peter Hungate Museum of Church Art, Norwich.
 Ra Rawlinson C. 288, Bodleian Library.
 Ry Royal 8. C. I, British Museum.
 Tc B. 14. 19, Trinity College, Cambridge.
 om. omit(s).

p. 1.

Here begynnith a notabyll tretys of the sevyn dedly synnys & of her braunchis Br; *Prologus* Do, *De septem mortalibus peccatis* Ha₃, *Incipit tractatus de 7 peccatis mortalibus*, *Io Waldeby* Ry; *A Treatise on the seven deadly sins* (post-medieval title) Tc.

1. 1-3: om As; 1-15 . . . synnys om. Ha₃; *crois* Ff, *tre* Br No, *rode tree* Ha₄; *for redempcion* Br, *to saven* Ha₄.

2. 2-3: *graunte us þe blysse at our last ending. Amen* Ha₄; *slyely to askape the sly ensaunple of ffule ensayling* Tc; *sly askingis* Do, *slegh assarling* Ff, *sly sleyghtis* Br No, *sleyty ens* Ra, *suttlyl deceytes* Ry.

3. *in our last ende] when we schal hense wende* Anc, *at oure deth w'out ende* Br; add. *Amen* Br Do Ha₄ La No Tc.

4. *Too] The* Ha₄, *These* Br No; *y am purp.* Anc, *that I haue p.* Br Do Ha₄ No; *þorwh goddis grace* om. As, *with g. g.* Do Ha₄; *to don in þis ltit tretys] to spekyng of at þis tyme* As.

5. *schortly* om. Do Ha₄; *comoun* om. Ha₄.

6. *as be fig. & ens] and by fig. & ens.* Do Ha₄.

7. *to reherse þe ordre what braunchis . . .* La, *to reherse hem be pr . . .* Ha₄; *& be ordre* om. Ff; *& bowys* om. Anc As Ha₄; *growyn] goeth* Do Ha₄.

8 Full stop before *in* Anc Ha₄ No; *in specyal] In ensampyll* Ha₄; *mateer* om. Ff; *an holy man . . . est* om. Ry.

9. *in hys book* om. Ff No; *in hys b. & seith (þ^h)* Do Ha₄; *& est . . . libro 3^o* om. Do Ha₄; *sec. quosdam* and *sec. alios* om. Ry.

10. *in compendio theologie libro 3^o* om As Br Ff No Tc, *in componendo theologie* La.

11. *sundry] diuers* La Ry Tc; *as Pryde is lhemid . . .* Ha₂.

14. *swyn] hogge* Ha₄, *sw. or an hog* La, *of þe figure* Ha₄, *of swiche fig.* La, *of quiche (swiche* No) *by fyg.* Br No; *I thynke to towche myche of in tho vj dedly synnys* Anc, *I purpose to schewyn & to towchyn of þeze vj dedly s.* As, *y thyng by godes grace to twyche in euery of . . .* Ry; *in ech of þe seuene dedly s.] in euerych of hem* Do Ha₄.

15. *be hem self] om.* Ff, *by them self as god wyll geue me grace* Br Ha₃ No.

16. *gret desyr* As, *euyl d.* Do Ha₄ Ra, *bold d.* Ha₃, *and a badde d and hey d.* Tc; *after worschyp* Ry.

17. *wrytyth] wytnes* Anc Br Ha₂ Ha₃ No Ra Tc, *witnesseth hit* Do, *seyth* As Ff La Ry;

14] *ix* Ha₃, *xij* Ha₄; 13] *3* Ha₃ Ha₄ Tc, *Therfor] There* Br Ha₃ No; *he lyknyth* Br Do Ha₃ Ha₄ No.

19. *hym worschipe* om. Ry; *worschipe him & dredyn & to bowyn* As; *bowe] obey* Ry; *Ryzt so a* om. Ha₃.

20 om Ha₃, a proud man or a proud woman La, þenkyth] loketh Do Ha₄, a proud man
 lokþ after worschip and reuerens of alle men Ff
 21 drede lowte om Ff Ha₃, lowte] bow Anc Br Do Ha₄ La No Ra, obeyn As Ry,
 of om Ra, of prowde men As
 22 as it wryt om Ry, wrytyn] seyd La, wryt] scripture As Br Ff Ha₂ Ha₄ No Tc,
 descendit Do Ha₄, ascendet de superbia seyth þe prophete No
 23 Jeromie xlix Anc, 69 As, 29 Ha₃, om translation Anc Do Ha₄ Ra Ry, & tak hede
 how om Ff, he schal] ze xulde As
 24 of pride As, This is] for it is As, synne] figure Ha₃, distroyth] stroieþ La
 25 & most greuyth vicys] & most foluith alle oþer v As Br Ff Ha₄ No, god om
 Do Ra, toknyng] to Ha₃, wherefor Ha₄
 26 þat lucifere sumtyme was Anc
 27 becomyn om Ra, fend] deuyl As Br Ha₃ No, knowe] wytte all other MSS
 28 his pride om Do, where yn he synnyde Ha₄ I may ansuer & As, answee &
 om Ry, in þis þ^t] in that in that Br No, in þat att Ha₃
 29 for his fayrhed] om Ha₄, for his beugte & farnes La, peer] euenpere Ff, ewyn Br
 Ha₃ La No, for þis I sayde Tc, as om Br Ha₃ No
 30 not elhs but om Ry, euyl desyr Do Ha₄ Ra, bold d Ha₃, wrong d Ry, of heynes
 or of w As
 31 and þat maner of d in a men Ff, and this name of d Br, may neuer mor om Ff, may
 om Tc, herte] sowle Ra
 32 encheson] cheson Ha₃, cause As Ha₄, of on of these 11] (thinges Ry) Anc Br Do Ff Ha₂
 Ha₃ La No Ry, keende] kynrede Br
 33 fortune] grace Tc, or elhs] om Anc Ff, or it is Ff, for þe 3ifts of grace] of gyfte of
 grace Anc, for þe 3 of fortune Tc, Anc 33-35 The gyftes of kynde are strenthe bewte
 cumlenes of person & plente of chyldren
 34 Nobilnesse of k] as nobley of k Br No, nobyll k Tc, nob of kyn Ry, as to become
 of gentyl blood and plente of ch Br Ha₃ No, gentyl of bl As, Gentilnesse of blod (and)
 bewte of persone Do Ha₄ Ra, Plente erytage om Do Ha₄ Ra
 35 avauncement be eryt om As Br Ff Ha₃ No, Strengthe persone om As Br Do Ff
 Ha₃ Ha₄ No Ra
 36 Anc 36-37 The gyftes of forton is nobulness of kynreden Gentylnes of blode auaun-
 cemente of landes Rentes golde syluour tresoure catell clothyng horse harnes , plent
 of gold and syluer Ha₃, tresowr om Ry
 37 Harneys] h in welthe Br, Jewelys Lordschyp om Br No, Lordschyp om Ha₃,
 worschyp] om Do Ha₄, wordis worschepe As, worldye worschyp (worschepis) Br Ff, worldes
 worschep Ha₃, & wele wordis worschepe No, lordys wourschyp Tc

P 2

1 & Freendschyp om No, sundry] diuerse Do Ha₃ Ha₄ La Ry Tc, vertewys om Ha₃ La
 2 Eloquence] konnyng and eloq Ha₃, eloquent Do Ha₄, kunnyng eloq Br No, hey
 cunnyng eloq Ry, Curyosite os in redyng syngyng os in syche oþyr Anc, curiouse (coryouste
 as Ra) in redyng and singing and suche oþer vertues Do Ha₄ Ra, curiouse in syngyng
 strengþe and swyche (mo Ff) oþer Ff No, curiouse of cunnyng of syngyng & Ha₂,
 coriouse in craft in redyng or such oþir La, curyouste as in redyng syngyng wrytyng
 & suche oþer Ry, of craft om As Br Ha₃ Tc
 3 cause] case Anc, 3-4 causys of pride For ther make man proud þer hym No, be
 dywly cause of pryde For they make man (to be Ha₃) proude there that they (where hym
 Ha₃) . Br Ha₃

4. *þer hym*] *þer he* As Ra, *wher he* Ha₄, *wher him* Do; *owte (for) to be meke and to thinkyn on his god* Br No, *aght to be meke & to thank god* Ha₃; & *þerfor . . . more om.* Do Ha₄ Ra Ry.
5. *moche (mekyl, mechil) þe more* As Br La Ha₃ No; 34] *xxx^o Anc* Do Ha₄ Ra Ry.
6. *Prizde is rote of alle vicis seiþ Seint Gregor & est . . . La; synnes Ff; for þis skile om.* Do Ha₄ La Tc.
7. *ne were*] *nere were* Do; *for nere the rote of the tre where hyd in the grouwnde* Anc; *thre* No; *hyd om.* As La; *herde* No, *zerthe* Tc; *þer*] *ellys* Anc.
8. *growe*] *sprynge* Ha₄; *out þer of* Ff Tc, *out of þe tree* La; *nere pryde where rotyd in mannys herte* Anc; *ferst rote in (a) mannys h.* As Ry, *in mannys herte the first rote* Do Ha₄; *in a manis sowle and in his herte* As Br No, *in m. sowle* Ra; *ferst om.* Br Ha₃ La; *þer*] *ellys* Anc.
9. *þer ne xuld springe no br . . . As; scholde om.* Ha₃; *hym*] *hit* Do Ha₄; *Owt of*] *But of* Tc.
10. *eyzte*] *vij* Ha₃ Ha₄ Ra, *seuene* La; *branchys of on kynde* Anc As Do Ff Ha₃ Ha₄ La No Ra Tc, *br. of kynde* Ha₃; *whiche þat . . . name om.* Ry, *whiche þat . . . as*] om. Br No, *That is Do, þe whyche are here specefyde as* Anc, . . . *ben wretyn (entred Ff) her be name* As Ff, . . . *arn rekennyd be name as 3e schal here folowyng* Ha₃, *ben here schewyd be name as* Ra.
- 11-34. See Appendix I.
14. *Boldnes yn ewyl* As.
17. *Schamles* Anc, *Vnaschamydnys* Ha₄.
18. *Sturdinesse* om. La.
36. *when any (man) maggnyfyed (magnifieth) hys person* Anc Do Ha₄ Ra Ry, *quan a man oder men magnifyen his p.* Tc, *whan he is praisid of oper men more þan . . . Ff, qwan other (or oper) magnifye his persone* Br Ha₃; *he is (were) worthi* Do Ff Ha₄ Ra, *itt where w.* Ha₃.
37. *louyng*] *l. wel* La, *leuyng* No, *beleuyng* Br, *preysyng* Tc; *þ^t*] (*and*) *tho that* Do Ha₄; *wilyn reherse*] *reheres* Anc Do Ha₄ Ra Ry; *of him (tham) reherse* Br Ha₃ No; *good(e) dedes* Do Ha₄ Ra.
38. & *hatyn (hathyth)* Br Ha₃ No Tc; *amending* Do Ha₃ Ra Ry Tc; *alle om.* all other MSS; *tellynge* Anc.

P. 3.

1. *his sothes* Ff; *þe3e branches* As; *folwerys*] *dissipuls* Anc Do Ha₄.
2. *wher it is reh.* om. La, *qwer it is expresid* As, *where it (he) rehersith* Br Ha₃ No.
3. *too*] *tho* Ha₃; *gaffe (3af)* Anc Br Do Ha₄ No Ra.
4. *he bad him (hem Ha₄) to kepe* Do Ha₄, *he bad hem þ^t he xulde kepe* Ra; *þ^t thyng*] *it* Anc; *no man*] *ij men* Anc.
5. *they went* Do Ha₄; *þer of* aboutyn As.
6. (*I tell* Ha₃) *Now the skele quy as clerkys seyn that cryst* Br Ha₃ No; *seyn*] *reden* Do Ha₄; *þe two men* Ff.
7. *it om.* Anc Do Ff Ha₃ Ha₄ La Ra Ry Tc; *tell out all about þe cuntrey* Ha₄; *what*] *þat* Do Ra; *had don*] *dede* As; *to hem om.* La.
8. *to 3eue vs exampyl & to al hys folwers* Br Ha₃ No; & *to schewyn þ^t om.* Ha₃; & *to schewyn*] & *3ewyn example* No.
9. *goode cristene men* Do, *cristen pepyll* Ha₄; *good cristenman ouzt not om.* Ha₃; *ouzt*] *schulde* Anc; 9-10 *for purchasing of heuyn mede xuld not desir to be preysid her* As, . . . *for purchasyng (of) heuyn mede loke to be presid here* Br No, . . . (1. 8) *waynglore for the purchase of heuene mede nott to loke to be praysed here* Ha₃ *ouzt not for no good dede seke*

after praising here Ff, owtht note to be presyd her for here good dedys þt þey do Ha₄, owyth
 not to lesyn heuyn mede lokyng to be preysid her Tc, heuently mede La
 10 heere] þe hier La, of here goode dedes Do, of his good dedis in veynglorye Br Ha₃, No,
 by hys g dedys Tc
 11 hestis] byddyng Anc Ha₃
 12 & of holy cherche om Do Ha₄, kyrke Anc, and also þe bidding Do Ha₄, þe lawis of
 hys kyng om Do Ha₄ Ra
 13 þe lawis & þe ordinaunce of his s La, souerayn] suffrenge Ry, Ff adds after *spiritual*,
 at the bottom of the page, in another hand in as moche as þei acordyn wþ goddis lawe.
 14 lettyng] leuyng Ry, þt he is com As Br Ha₃, No, & defendid om Ha₄, þt he
 is def As Br Ha₃, No, defendid] forbode him Ry, wilfullych om Ha₄
 15 no om Anc, hauyng no reward to þe peyne þt As, ordeynyd in þe l Do Ha₄ Ra, that
 he is dempt (vn) to be (þe) lawe Br Ha₃, No
 16 of synne pride Ra, ful perlouse and greuous Do Ha₄, þis branche is wil greuous of
 pride As, as om Ry, be ens of holy writ] be holy scripture(s) (writ) Anc Do Ha₄ Ra Ry,
 scripture Br Ff Ha₃, Ha₃, La No Tc
 17 bad] seyde Tc, in þe olde lawe þus Br, vnb to þe prest or ewyl wylyd Ha₃, Do
 Ha₄ have a different order from the other MSS in ll 17-22 hoso(euer) were rebell and
 (oþer) unbuxom to the fadyr and (to) þe moder (shuld pleyne on him to þe dome / And anone
 he om Ha₄) shuld be stoned to (the) dethe Also (And) what man were rebell (& unbuxom
 om Ha₄) to þe prest that is goddis mynster he shuld be dede þerfor as the bible reherveth
 Deut^o xvi^o (ca^o) Do Ha₄
 18 mynyster in the ? (illegible) he sch Ry, as om Anc
 19 rehervyth] says Ha₃, rebel & om La
 20 to the fadyr & to the modyr Anc, to fadyr or modyr not obeying to her bidding Ff, to
 the fadyr & modyrs bydding Br, azen þe byddyng of f and m Tc
 21 shulde go & pleyne hem (vn) to þe doom Br No, schuld goon and planyen of them vnto
 þe doom Ha₃, go & compleyne to the dome of hyme Anc, go om As Do Ff La Tc, hem
 Ra Ry, he] they Br
 22 to dede therefore Anc Ra Ry, as same bok om Do Ha₄, rehervid] seyde As, wretyn
 Br Ha₃, No, 21] xxvi Anc Ra, 12 La, xx No, deuteronom om Br Ha₃, No
 23 Also] Efesonys Br Do Ff Ha₃, Ha₃, No Ra Ry, for a man Anc, to a man As Br Do
 Ff Ha₃, Ha₃, Ha₄, La No Ra Ry Tc
 24 azen his souereyn temporel or spirituel wþoute a resonable cause Ha₃, it semyth] as
 hit apperyth Ha₄, is schewyd Ha₃, be holy wryt om Do, scripture Ha₃
 25 xxvi Tc, said La, þer om Ff, weryn om Ha₃, certayn] om Ff, cursed Do Ha₄,
 þt is to seyn om Ha₄
 26 Thomas Chore Ha₃, þey] þise Ff, w^t owte assente Anc, on assent As, in one assent
 Do Ha₄ Ra Ry, w^t only assent Ha₃
 27 Aaron & wolde nout ben confermyd after þe lawe of god þerfore god Ha₃, þyn-
 yschyd (punished etc) hom of (for) thayre pryde Anc As Br Do Ff Ha₄, No, þonysched þame
 ryght sore for þer þr Ha₃, he made Anc Br Do Ha₄, No Ra, & made As Ff Ha₃
 28 to om Ff Ry, and slowowed Do, & swolwyd Br Ff No Ra Tc, him Br, al hol qwek
 As, And her of þus] as dauid seith Ry, And of thys sayse Anc, whereof sp
 Br No Ha₃, And þerfore seip La
 29 bok & seyth (þus Anc) om Anc Ff La Ry, Et om Br Ff
 30 & aron Br Ha₃, No, aaron &c Ha₄, sanctum domini om Ha₄, declutruist Ra
 31 aperuist Anc, & operuist super congr abiron om Ha₃, om translation Anc Do
 Ha₄ Ra Ry, þt is to seyn þey angredyn M As, þat is þei acemdyn or wrapþedin M La

32 þe holi man of þe lord As, þe holy men of god La, þ^t holy man om Br Ff Ha₃ No,
 lodgyng (loggynges) As Ff Tc, luggeynd(?) Ha₃, castelys Br No, opyn Ha₃
 33 sw in to him dathan & abiron & her felaschepe & kyllid hem Als þo þ^t As,
 sw in dathan & helyd hem and his felawschippe þat Ff, sw into it dathan & hys
 felacheþ and itt couerd them also that Ha₃, hild hym Also þat wrougt god wip
 abiron La, openyd and undoon and swolurd (in) to hym datan & hys felawship & helvd
 them also that Br No, swelurd into to hym Ha₃, sw in to hem Tc, .
 helyd hem Also þey þat Tc, weren Abyron om La
 34 knew wel As Br Do Ff Ha₃ La Ra Ry, þis wel knowe saynge (seynte in the margin)
 poule Tc
 35 om translation Anc Do Ha₄ Ra Ry, Be 3e buxum to As Ff, Be 3e obedyent
 (obeschaunt, obeysaunt) Br Ha₃ Ha₃ No Tc
 37 synnes all other MSS, of triste off goddis mercy & grace Anc, vppon of godes mercy Do

P 4

1 þat (it om Ha₃) ys Anc Do Ha₃ Ha₄ Ra Ry Tc, in his life to do Do Ha₄, as long
 as] as Ha₃ Ha₄, a noþer man Anc, other men that don as ewyl as he Ha₃, oþer men doythe
 þe whyche doythe as euyl as he Ha₄
 2 or ellis wers Ff, or rather wers Tc no(n) ven Do Ha₄
 3 alle wey] al day Br No, his awne luste Anc Do Ha₃ Ha₄ La No Ra Ry Tc, her lust As,
 to ascape at the last wyth thre wordys or (than om Ha₃) he deye Br Ha₃ No, ful perious
 (perylous) As Br Ff Ha₃ No
 4 hit aperythe Ha₄, wel om Ha₃ Ha₄ La, be ens of Seint Jerom Do Ha₄, For seyth
 om Do Ha₄
 5 & holicherche om Do Ha₄ Ra Ry, Et ponitur in canone Ha₃, De penitentibus
 Anc Ry
 6 de distinctione Do, 3] þrim Ha₄, § om Do Ha₃ La, c ex niniuis As, de niniuis
 Tc, Of þe cete of Ninue he says Ha₃, Ther of þe cete of nynyue he seith Br No
 7 at om Ha₃, þe prophete] om Br Ha₃ No, þe profite Tc, the pepill dyd p Br Ha₃ No
 8 And þere fore god Anc
 9 trowyng] þyngyng Ry, peraenture om Br Ha₃ No Ry
 10 of god om Ra, a shape it Ff, askyn as weel (it Br) afterward as they Br No,
 as wele escape at the last as they Ha₃
 11 wrethe Do Ha₄
 12 & so synne om Do Ha₄, bolnes Ha₃, blodnesse Ra
 13 was destruccyon om Do Ha₄, owyn om Ff La Ry
 14 solempne was om Do Ha₄ Ra, so howgy] so longe Anc Ff, solempne howgy]
 so solempne and so grette Ha₃, of om Anc Ha₃
 15 wythin itt Ha₃, w'inne þe walkis La, to walk w'yn Ry, inne] wythin Br Ff, þer inne
 La, mo þan (an) om Br Ha₃ No, skore om Ry, þowsand] thouked Do
 16 as holy writz seytz As, as it is recordid in þe bible Ff, þat tyme as recordyth the pro-
 phete jonas (Jonas the profet) Br Ha₃ No, rehersys Anc Do Ha₄, Jone 3^o & 4^o capitulis
 om Anc, Jone tertio & ca^o iij^{is} Ra, Jone xiiij^o ca^o Ha₄
 17 moor holyer om Anc, moor om As Br Ff Ha₃ Ha₃ Ha₄ Ra Ry Tc holyer then he is Do Ha₄
 18 w'inne As, charite Br Ha₃ No, & of clennessse om Ry, tetryng holynesse om
 Ff, tetryng of deu om Do Ha₄ Ra
 19 his awyn synne and wykkydnes thurgh lakkyng Ha₃, euyl lyf] wykkyd l Anc,
 euyl om Do Ha₄, wykkydnesse Br No, þorw lackynge & despisyng of synne] om Ha₄,
 thurgh lakkyng and dysprasyng of s Ha₃, þrow blamyng of syn Ry

20 of synne om Do, fastyng & almus gyffynge Anc, zeu almesse to þe pore As, fastyng
 om Do Ha₄ Ra, f & preying & penaunce in presens of men As, (and) vsynge prayers
 (preyer) & penaunce Anc Br Ff Ha₂ Ha₃ La No Ra Ry Tc, (and) using prayers and
 doing penaunce Do Ha₄
 21 men] pepyll Ha₄, to þe ent Anc, yn (the) entent Br Do Ff Ha₄ La No Ra Ry Tc, for
 the entent Ha₃, good] a good man Ha₄, to the peple Do
 22 And so swiche No, folk om As, men Do Ha₄, puple Ra, seynt austyn As, libro
 36] libro 23 Cap^o Ha₃, li^o 2 ca^o 3^o Br No, iii li^o moral ca^o xxxv^o Ha₄, 8] om Do, vii Ra
 23 wher] om Ff, There Br Ha₃ No, qwere an ypocrite & a popholy man is likned to an
 ereyne Ra, an ypocrit or om Anc, or a popholy man om As Do Ha₄ Ry, a puffholy man
 Br, ereyne] spyder Do Ha₄, arran Ha₃, ireyn a copwerm La, or a atercope deleted in Ry
 24 for when þe eryne (he Ra Ry) hath sore trauelde Anc Ra Ry, for sore traveleth he Do
 Ha₄, whan he ys sor traywayd Ha₃, þe weuyng] þe wyndynge (up) Anc Ff, þe werkynge
 As, his wynning La
 25 hys web] his whele Do, a lytyll wynde Anc As Do Ha₄ Ra Ry, a wey] al away Ha₃,
 al to gydere om Ha₃
 26 hath traveled aboute the weving if his whete þat is traveled his body with rízt grete
 penaunce Do, hath sore trawelyd aboute þe weuyng of his webb þen (l 27) Ha₄, hat sore
 trawayld In penaunce As, aboute hys body Tc
 27 a lytyl puf of wynde Ha₃, þ^t is þankyng om Ha₄, þ^t is nothyng but Ha₃
 28 preysyng or þankyng] preysing or flaterynge Br Ha₃ No, & þankyng om Ry, þe whyche
 blowse Anc, away als wynde al hys mede Tc
 29 And of þise braunche of pride spekys crist in þe gospels and seyse these wordes Anc,
 (And) Of þis braunche of pride spekith crist (in þe gospel) & seitz þus As Ff Ha₂ Ha₃ Tc,
 And of this (branche) speketh crist in the gospels and seith Do Ha₄ (And) of this braunche of
 pride spekith crist in þe gospels (thus) Br No Ra Ry, Of þis maner of prízde Christ biddiþ
 us be war in þe gospel La
 30 Attendite ne iusticias vestram &c om Anc As Br Do Ff Ha₂ Ha₃ Ha₄ No Ra Ry
 Tc, Attendite ne iusticias uestras faciatis coram hominibus La
 31 tristes om Ry, qwan ze fastyn seyth crist wel ze not don as ypocrites As, Whan ze
 fastyn seyth crist doþ not as ypocrites þat schewe hem self sorful in chere Ff Ha₃ Tc, Whanne
 ze faste he seith doth not as the ypocrite þ^t schewyth hymself sorv (sone Ha₃) in (hys Ha₃)
 cheer Br Ha₃ No
 32 in disdayn & dispritz As, disdayn & om Do, dysdeyn despyte or skorn of Br Ha₃,
 No, of folke þat arn simple Ha₃, sympullfull f Ha₄, joke Ry, flok No
 33 lest not spekyng No, pouer om As Do Ha₄ No Ra, 3if om Br Ha₃ Ha₃ No Tc,
 scornfullynglye or hethyngly sayde Anc, scornfulleche & (or) disdeynliche As Br Ha₃,
 No Tc, sk or disseynouslie Ff, sorewefullyche or disdeynouslyche Ha₃, sk or disdeynfullich
 La, scornfully & disdeynously Ry
 34 & zet euermor] & oftun tymes Anc, and 3it onismore Ff, & zet more ouer Ha₃ Tc,
 & yt Do, & euermore Ry, he om Ha₄, his seru & om Ff, & his soietis om Anc Do Ha₄,
 Ra, & his sudgetteth Tc
 35 & greuouely answeres þe pore peple off criste Anc, and boystously (boustouslyche)
 taketh on Do Ha₄ La Ra, haniowshe] haynously Ff, horribly Br Ha₃ No, on om
 Tc, haniowsly w^t om Ry, cristis pore peple] (þe) pore peple As Ha₃, cryste ys pore
 Ha₄, cristis puple Ra
 36 proces] a prose La
 37 c^o 21 om Ry, c^o xx^o No, wher it is rehersed om La, þ^t om Tc
 38 þat þer Tc, was] fell Ha₃, hoyge] grete Anc Do Ha₃ Ha₄ Ra Ry Tc

39. to gydere om. Br Ff No; *continueliche* om. Do Ha₄ Ry; þan the kyng prayd to god to lete hym haue knowleche why . . . Ha₄, & qwan kyng dauid had enquerd of god why . . . Tc.
 40. þis (þat) lande Anc La, hys lond No; god him selffe Anc.
 41. a zen . . . was om. Ff; men] meyne Do Ha₄.

P. 5.

1. his houshold] hes hous Ry, his lond Ff; go . . . & om. Anc; had grete indignacioun and . . . Ha₃, han goon in Indignacion & . . . La, had of her indignacion oppr. Ry; oppr. the peple and dud sle poer men Do; . . . indig. and disdeyn and oppressyd the pore pepyll and sle pore men Ha₄; and slayn om. Ry.
 2. þ^t wer] ner Ha₃; þat was seruondes Ry; in þe cuntre & (in) þe lond As Br Ff No, of þe c. and of the land Ha₃, in ys land Ha₄; was clepid Tc; namyd Anc, callid Ff Ha₃ Ry; gobonites Anc, Garbonytes Do Ha₄.
 3. om. Ha₃; & whan kyng dauid vnderstod þis Ha₄, & whan kyng dauib hadde herof La; wente & om. Ry, wente & made remedy Do Ha₄, w. & seyzt remedye No.
 4. gobonites Anc No, Garbonytes Do Ha₄; a zens . . . gabonitis om. Ha₃; þat were folk . . . Ha₃; folk] men Anc Ha₄ Ry; dyuers cuntreis Br.
 5. zeldyn] zeol Ha₃; jewewis No; mad om. Ha₄; comyn om. La.
 6. & seruedyn among hem As, & as bonde men amongs hem Br No, & as bondmen zeldyng tham Ha₃; thes jewis Br Ha₃ No; hadde] hold Ff; And zhet mani of þeis þe Jewis hadde disdeyn of hem. rizt & greet dispizt La; & zet. . . dispyt] grete indignacioun & grete despite (þey had om. Do) Do Ha₄.
 7. gret disdayn & gret dispyt] grete scorne Anc; 9] xiij Tc; So that (the) pore men which that were there myght weel . . . Br Ha₃ No.
 8. which . . . oppressyd om. La Ry.
 9. þe wordis . . . bok om. Ry; þ^t ben writyn om La; writyn] seyð Ha₃; bok om. La.
 10. nostra] mea Ha₃; opprobrium . . . superbis om. Ha₄; habundantibus . . . superbis om. As; For our lif . . . om. Anc Br Do Ha₃ No Ra Ry; þ^t is to mene for our sowl . . . As.
 11. om. Anc Do Ha₄ Ra Ry; is . . . þerfor om. Br Ha₃ No; is ful of myschef & oure care crieth vp to clude þerfor we ar repreuid to hem . . . As, is ful of wo and care? þerfor we arn repref . . . Ff, is full of moche woo as oure care cryeth vp to (þe) clowde þerfore we arn . . . Ha₃ La, is ful myche wo. And oure care cryeth vp to cloude þerfore we ben . . . Tc.
 12. om. Anc Do Ha₄ Ra Ry; to them Br Ha₃.
 13. Schamlese Ha₄; awauntes (awauntyth etc.) all other MSS.
 14. delytyth hym sylfe yn syn and wrecchydynysse Ha₄; . . . of senne and of hys rebaudrye and (of) wr. Br Ha₃, of harlatrie & of his rebaudye & of wr. No.
 15. neyþer] neuer Ry; of þe world om. Ra; ne for dred of þe werd Ra.
 16. þeis men La; þ^t þus doth it om. La, þat sayse thus Anc, that this doth (dothe þys) Br Ha₃ Ha₄; it om. No; in þe refrenynge of his syn and dauid sayse in þe sawter boke Anc, in refr. of hys harlotrie (malice Ff) as dauid seyt in þe sawter As Ff, it may be seyð om. Br Ha₃ No, in refrenyng of him spekiþ dauid in the psauter seyng þus (& says thus Ha₃ No) Br Ha₃ No, . . . mai þis word wel be seid to make hem fle þis synne La, in refr. of hys synne om. Ry.
 17. . . . syn as dauid seith in the sawter (book) Do Ha₃ Ha₄ Ra Tc; malicia &c (om. qui . . . iniquitate) As Do Ha₄ Ra; equitate Tc; om. translation Anc Do Ha₄ Ra Ry.
 18. schrewdnesse] malyce Br Ff Ha₃ No; þ^t art] þu art As; . . . wykkidnesse. As dede Doek (Dooke Ha₃) þe malycious man þ^t awauntyd him to dauid that he had sleyn (the om. Ha₃) kyng saul as (it om. Ha₃) is wretyn in the last chapetyr of the fyrst book of kyngys & in the fyrst chapetyr of the secunde book (Ha₃ only: 1^o Regum ultimo & 2^o Regum,

No only in þe laste chapetele of þe secunde bok) Wherfor the kyng (dauid om Ha₃) dede him sleen and made that psalme Quid glorians (in malicia Ha₃ No) &c Alle tho folk that delytyn hemself in here senn and be glad therof arn in the ky weye to helleward a cursid of god Of whiche spekyth the wyse king (man Ha₃) salomon in the secunde chapetyr of hys prouerbyes (Prou 2^o Ha₃) Reliquerunt iter rectum & ambulant (ambulaverunt Ha₃) in vias tenebrosas qui letantur cum male fecerunt & exultant (exultent No) in rebus pessimis quorum via peruerse & infames gressus eorum They goon away fro the ryght wey to heuyn & takyn (takyng No) the derke weyes (way Ha₃) to helle tho (they Ha₃) that gladyn hem in here euyl dedys and delytyn hem in here wykkydnes whos weys ben repreuyd of god in (of Ha₃) here steppis in sclawndyr And the apostyl in his (the Ha₃) epystil seith þus Non nominetur Br Ha₃ No

19 And seyth also yn hys epystyll Ha₄, (also) in his pistil om La Ry, immunditia turpitudine Tc

20 aut stultiloquium &c Ff, om the rest, 5] om Anc, 1 No, om translation Anc Do Ha₄ Ra Ry, 20-21 lete not he seyth be namyd amonge yow felthe of (or Ha₃) spekyng wordys of foly (or Ha₃) harlotrie or rebaudye Br Ha₃ No

23 his defawte] itt Ha₃, & wil not obey his souereyne nor understonde his mysdede Anc, and wyl not bee correced þerof of hys souerayns Ha₃, bowen] knowyn it As Br Ff No

24 on of þe frist br Ra a foule euyl branche of þr Ry, And thus ded adam whan he had do azens the byddyng of god he wolde not be aknowe (knewe Ha₃) his euyl dede! but (he om Ha₃) excusid himself by his wyff Wherfor as doctours seyn (that om Ha₃) his excusacion was in partye as moche (as mekyl synne Ha₃) in the syghte of god for that pride! as was his onbuxsumnesse and his inobedyence And therfor seyth seynt Austyn Br Ha₃ No

25 4] xiiij Anc As Br Do Ff Ha₃ Ha₄ La No Ra Ry, xxviij Tc, ubi augustinus om Br Ff Ha₃ La No, Peior] Prior No, Peior om Ha₄

26 dampnabiliorque hec ille om Ha₄, est om Ry, qua] quia Br Tc, suffragium Anc As Do Ff Ra Ry, refugium Ha₃ No

27 excusacionis om Anc Do Ra Ry, exigitur Anc, exquiritur hec iste Tc, exquiritur ille Do, Ho & om As, Who so Ha₄, Whon La, þat who þat Tc, beyzen] gete Do Ff Ha₄, haue heuyn blysse with mekenes (menes Ha₃) he (hym Ha₃) muste it borwe Br Ha₃ No, be in blys & also byen sowle bote Tc, beyzen blisse & soule La, om the rest

28 om As, he must (hym behoues to Ha₃) breke thes (þere Ha₃) braunchis of wykkydnes for Br Ha₃ No, bote be warre for lyghtlye these brawches he may breke Anc, bote nowe be ware of thes branches of pride For Do Ha₄, bote wyne þe braunch he most breke and kepe him out of dedh synne Ff, bote borwe om La, he most breke þis braunch of pride þat is þe first of sorwe La

29 om As Ff, for pride in namyd þe furste sede of sorow Anc, hed of sorowe Ha₄

30 Couetyse] Cupiditas Ra, not ellys but om Ry, an vnlawfull desyre of wordely goodes & catell Anc (om of þe w), an vnordinat loue þ^t a man hat to þe wordly catel As, a mans bad loue in catel Br No (om of þe w), a manns bad loue to (in Ha₃) catel of þe werld Ff Ha₃, a musbiled loue to þe c of þis w La, a mysled loue of þe werd Ra

31 30-31 þen comonly a man of an vntrist þat he has for drede of pouerte groues to þat syne Anc, & þ^t comownly it groweth in a man of an euyl trist As that commonly growith out of a mans herte of an (any) vntrust Br Ha₃ No, þ^t comounly is groundid in a man þat is ontrust La

32 a couetyse man Ha₄, kyndelyche lkkkynd Anc, ys erchon Ra, For in dede om Ha₃ Tc, experience & kende Br No

33 in dede om No, þe vrchon gadryth] w^t scharpe prykkhes þat gedrys Ha₃, þ^t

goth wyth hys scharp pr Tc, the yrchon w^t his scharpe prykys gadrith Br Do Ha₄ No
 34 in þe orchart a gret h Ry, a gret hoorde of appelys in zough Tc, a gret om Ha₃,
 gessyng] wenyng Ry, peraurenture om Ff Ry
 35 þat hunger schuld falle to him but if La, heþ] hurde Anc Ff, so at onys] so
 many at onys As
 36 to gydere om Do, Ryzt so slezytis om Ha₄, couetyse man Anc, gooth om Ff
 37 om Ha₄, & sotiltees om La, & sotellys Tc, & (2) om Ff, wenyng om Br Ha₃ No,
 deemynge Ry

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- 1 om Br Ha₃ Ha₄ No, summe] hepe Do
- 2 om Br Ha₃ No, catel at onys om Ha₄, of goodes & catell Anc, redelyche om
 Anc Do Ra Ry, to gydere om Anc Do Ra Ry, 2-3 & surche peraurenture] Be warre
 of syche hurdes of erthely goodes that arre geddurde to gedur in thys manere so thay paraurenture
 are Anc, 2-3 catel maner] catel þat be gadderyd to gedur in þis maner Tc
- 3 om Br Ha₃ No, þ^t arn gadered to gedere As Do Ff Ha₃ Ha₄ La Ry, in þe fendis
 lordschip and han it of him La
- 4 lordschip om Br Ha₃ No, & to him om Do Ha₄, & to hem Ha₃, And to thayme
 suche couelous men Anc, The couelouse men Do Ha₄, And (in Ha₃) þis maner of
 coueytous men Br Ha₃ No (see 5), And þo couetous men La, And þe couelous men Ry,
 & þis couelouse men Tc, þat hem gaddriþ ben her seru Ry, þat he gadderyd þerof ben
 seruaunt Tc
- 5 his seruauntes Do Ha₃ Ha₄, seru of him La, men (1 4) arn of þe deuelys lordshyp
 & seruauntys to hym Br Ha₃ No, For ryzt as þey om all MSS except La, lordis
 seruauntis La
- 6 om all MSS except La, and do La
- 7 men seruyce om all MSS except La, a serleyn of seruise La
- 8 as hit semythe well by urytynge Ha₄, as hit is red Ry, be a clarkes & sentis sawe Anc,
 a clerkis worde Br Ha₃ No, & est Cestrensensis om Ry, steruencis Anc, centensis Ra,
 Cistrensensis ut creditur Br No, in policrompta Anc, in policrotica Ry in policr om Br
 No
- 9 Wher he seyse þ^t Anc qwer he telleth (þat) As Do Ff Ha₃ Ha₄ La Ra Ry Tc,
 He telleth that Br Ha₃ No, cheþ om Do Ha₃ Ha₄ La, & lord om Anc Do Ff Ha₃
 Ha₄ No Ra Ry Tc
- 10 of] ouer La, kynges Richarde Anc, chambur & (of om Ha₃) (þe om Tc) grete tresur
 þat Anc As Do Ff Ha₃ Ha₄ Ra Ry Tc, chambyr of the grete tresour Br Ha₃ No,
 good & tresour La
- 11 And herfor] Of þis fals couentyse La, criste seyse in the gospels þese wordes Anc, &
 seyth þus om Ry, Nolite thes om La, thesaurare Anc
- 12 vobis infra om La, vobis om Anc Ha₄, thesaros Ha₃, thesauros vestros Ha₄,
 thesauris Tc, in terra om Do Ha₄, in terris &c Ff, in celo Ha₃, & infra] & sequitur
 Br Ha₃ No, terra quia non potestis As
- 13 6 om Ha₄, om translation Anc Do Ha₄ Ra Ry, seyth crist to hys dycipulis Br
 Ha₃ No
- 14 to your self om Br Ff Ha₃ Ry, to your lizf La, ze om As
- 15 wordis om Br Ha₃, þe doctour seynt gr Br No
- 16 fendis name] jeende Anc As Br Do Ff Ha₂ Ha₄ No Ra Ry Tc, hath] owth Anc, ouer]
 or Ra
- 17 worlddis (worldely, worly) catell Anc Do Ha₃ Ha₄ Ra Ry, & ouer] and other

Anc Ra Ry, Also] And As Ha₃ La No Ry, þus in his pistil om La, in his þra ad thim
 vj^o c^o No
 18 Nichil dubium om Br Ha₃ No, enim om Anc Ry, intulimus] vtilius Do, in
 vtilius Ra, aut dubium om As Ff
 19 om As Br Ha₃ No, quod nec auferre] & ne auferre Anc, nec auferre Ff, quod nec
 nobiscum hinc feremus Ry, quia nec auferre Tc, quod nec hys contenti sumus (ll 19-20)
 Do Ha₄ Ra, habentes indumenta om Do Ha₄ Ra Ry, habentes tegamur om
 Anc, possumus Ff La Tc, indumenta om Ff
 20 om As, quibus sumus om Br Ha₃ Ha₄ No Ra Ry, simus Tc
 21 om As, laqueum Do Ff, & inutlia om Ha₄, multa inutlia & nocua que
 mergunt homines in interitum & perditionem Radix Ff, multa & vacua & inutlia
 Ha₃, inutlia & om Do
 22 om As Ha₄, prima 6 om Br
 23 Nowzt nouzt om Br Ha₃ No, & dowlles] & sothely Do Ha₄, & dredles Ff
 24 om Br Ha₃ No, mow] schall (schul) Anc Ha₄ La, beryn hennys] bere hense w^t hus Anc,
 beren out Ra, þerfor cloþing om Anc Do Ha₄ Ra Ry, hauyng we As, cloþing] lyuyng La
 25 om Anc Do Ha₄ Ra Ry, hold a payd þerw^t om Br Ha₃ No, For þo] Tho (Thes)
 men he seith Br Ha₃ No, For þo men As Ff Ha₂ Tc, & wysschyn to om As Br Ff Ha₃
 Ha₃ No Tc, mad] hold Tc
 26 om Anc Do Ha₄ Ra Ry, and to may d Ha₃
 27 om Anc Do Ha₄ Ra Ry, þ^t be om As, not profytabyt but greuouus Tc, & greuouus
 om As, in Br Ha₃ No ll 23-25 (Nowzt þerw^t) follow after sowle
 28 seyth is couetyse om Anc Do Ha₄ Ra Ry, alle euelys] al (ilk Ha₃) wykkydnes
 Br Ha₃ No, in þis world om As Br Ff Ha₃ No, There (Her) may men aske a question
 Anc Do Ra Ry, But here may a man aske wheþer La
 29 a demaunde] a questoun As Ff Ha₄, a mendement Ha₃, be] may be Do Ha₄, & leful
 om Anc Ha₄ La Ry, a certen man Do, to man Ha₄
 30 tresour to geder quicke þ^t is erþely As Ff, erþelich good catel and tresour La, erthly
 catell and tresour Br No, erthelich godys & tresour Ra, erthely tr] rychesse Tc, togeddur
 or not (nozft) Anc Do Ha₄, questyon om Anc As Ff Ra, a gret clerk] om As Ff Ha₃,
 seint Thomas Ry
 31 Et est secundum quosdam Albertus Anc, & alios om Ry, secundum quosdam
 alios om Br Ha₃ No, doctores secundum quosdam Ff, Arbertus Do, secundum quosd]
 2m quosd As
 32 in componendo theol La, auaria Ha₃, where om Br Ha₃ No, whe La
 33 may gadre] gedrys Ha₃ On manere is Ff
 34 withoute (the) entente Anc As Br Ff Ha₂ Ha₃ No Ra Ry Tc, without othir entent Do,
 & not upon þat tent La, & not nede] & none oþer men to releve yn here nede Ha₄,
 hym] hem Ry
 35 none other (men) Do Ha₃, not leful Anc, not lefull to no man (men No) Br Ha₃ No,
 not lefull noþer lawfull Ha₄, maner om Br Do Ha₄ No
 36 þere is Anc
 37 that hauen nede Anc, in here nede Ha₂, And in þis maner it is Anc
 38 as cherche] om La Ry, and (eke) John (seith) in the lawe of holy church Do Ha₄,
 & ponitur in canone habebat dominus Ha₃, 12] xi As, xij^o No, questone dominus
 om Ha₃, questone om Ha₄
 39 habea (sic) Anc, habebat dominus locos La, habebat he om Do Ha₄, That he
 om Anc Ra Ry, a þurs As Br Ff Ha₃ No
 40 made men om Anc Do Ha₄ Ra Ry, to helpyth Tc, men þat been nedy Ha₃,

41. of . . . as om. Ha₃; *the wyche ben entitilde (yttytelyd) be name (os)* Anc Do Ha₁ Ha₄ Tc; *quiche pey ben arn tellid be name As, which þat here be tolde be name (as)* Ff Ra, *whiche as (þat) ben here tolde (as)* Br No, *þe whiche ben þeis* La.

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1-8. *Vsury Symony Raweyn or Theft. Sacrilege Mawmetry^d Ambycion Nygardschype and Treson* Ha₄.

1. *Mawmentre (om. of Money) Anc, Mawmentrye of a man is . . . Anc, maumettrie of mouthe* Ha₂, *maumettrie of mouth is . . .* Ha₂.

2. *abusion Anc; erth. rychesse* Ha₄, *worldli catel* La, *erth. goodys or catel* Ra.

3. *þ^t ilke lord] þat good lord Anc, þat lord As Do Ff Ha₄ La Ra Ry, him* Br Ha₃ No; *þ^t al hat sent (him As Ff) As Ff Ha₃ Ry.*

4. *And oftyn he ys . . .* Br Ha₃ No, *& som (man om. Do) is . . . Do* Ha₄; *willy om. Ha₃; more wyllth for to trauayle* Ry.

5. *of money . . . loue om. Ff; for mede . . . loue] for mede or (of Ra) money & of golde þen . . . Anc Ra, for mede and money and for golde þen . . . Do, for mede of mony and for goode then . . .* Ha₄, *for golde and wordly catele þan . . .* Ry.

6. *þan for godes loue (the loue of god) & (or) for mede of sowle As Br Ff No Tc, than for loue of god or of the saul* Ha₃, *þan for loue of gode or hele of sowle* Ry; *or off goddes luffe* Anc.

7. *And hasse a plesoure & a lykyng for to se it Anc, & lykyng to se . . .* La, *and more lykyng for to sen his good(es) and his golde than for to se or beholdyn gods body. & more gladnes to speke therof than for to speke of god or of eny seynt of heuyn (ony of hys sayntis* Ha₃). *And more ioye for to handle it . . .* Br Ha₃ No.

8. *& to schewe it om. Do; to telle . . . or om. Ha₄.*

9. *or to bost þerof Tc; þerof] of hit Anc; or to other men No; and al for to be holde* Br Ha₃ No; *riche & iolif As Ff.*

10. *spekyth seyn powyl (in his pistil om. Br Ha₃ No) As Br Ff Ha₃ No, sp. þe apostell paule* Ha₄, *seyþe þe ap. Ry, sp. þe postyll Tc; & seyth þus om. Br Ha₃ La No Ry.*

11. *þis is to seyn an yn couetous man is seruauant . . . As, This is to seyn, om. the rest Ff; Avarice* Br Ha₃ No; *servage] seruauant* Ha₃; *om. translation Anc Do Ha₄ Ra Ry; of mamatre (mawmentry) As Ha₃, to maumetrys Br, to maumetrie No.*

12. *uppon thyse wordis Anc; wordis om. Ry; Vp on . . . þus om. As Ff; & so a coueytous man makith erþely gode his god As; A cou . . . god om. Anc.*

13. *This bronche of couetyse] þ^t couetouse Anc, Theis braunches of c. Ra; at the bottom of f. 5^v in Ra: me vexant triplici certamine tres inimici hostis antiquus caro lubrica mundus iniquus; full perliouse Anc, right perlous* Br Ha₃ No; *not only om. As Br Ff Ha₃ No.*

14. *skyle] cause Anc; as om. Ra; kyng om. As Ff, a kyng Ra.*

15. *grete om. Do Ha₄; gold] good Anc; þe men] mene Anc.*

16. *for . . . afterward om. Tc; ryght ryche* Ha₃.

17. *om. Tc; For . . . of om. Anc As Br Ff Ha₃ No; synne om. Do Ha₄ Ra Ry.*

18. *babilonye . . . richesse om. As Br Ff Ha₃ No; babilonye om. Tc; & babylon come & bere away Anc; bere it away La; all that gret reches* Anc Ha₂ La Ry, *altogeder þ^t gret rychesse* Ra; *as the scripture tellith* Br Ha₃ No, *as Isai seip* Ry.

19. *ysodorus Tc; 38] 39 Br No, 3^o Ha₃, xxxvj Ha₄, xxx Tc; a gret clerk] clerkes* Anc, *om. Ry; Isiderus* Ha₂, *isidre As.*

20. *de summo bono] de summe bono Anc; de summo bono libro 3. c^o 23 om. As; 23] xxxiiij* Do Ha₄ Tc; *Ryzt . . . many om. Anc; many om. Ha₃.*

21. *om. Anc; in þis w. om. Br Ha₃ No; for to be robbid or for to be dyspoylid* Br No, *for to be spoled or for to be robbid* Ha₃.

- 22 om Anc, & þe bost þ^t he oþer men om As, blewe Ha₃
 23 om Anc, seyth þe proph] hit seyd Ry, in bok om Ry, in þe same bok As, in
 þe sauter bok in this wyse Do Ha₄
 24 om Anc, translation om Do Ha₄ Ra Ry, riches (he seyth om Ff) flowe Br Ff Ha₃ No
 25 om Anc, be not vp on] settyth not zour herte to moche there vppon Br Ha₃ No,
 nt ze sette zour hert þer vpon La
 26 Abusyon Anc, Ambucyoun No, & sotiltes om Ff, & sotil^l Tc
 27 & solempne om Do Ha₄, zeuyng] schewyng Anc Do Ha₂ Ha₄ Tc, w^t smale zyftes
 schewyng Ra, zefts om Ff, grete Ff La, þe grete Ha₄
 28 plesyng] preysing Do Ha₄, lordis and ladyys Ra, lowlich om Tc, þe heyer om Anc Ra
 Ry, thoro thayre flateringe & praysyng thayme þ^t Anc
 29 plesyng] preysing As Do Ff Ha₂ Ha₄ La Ry, mowe om Ff Ha₃
 30 for luffe of lordeschype Anc As Do Ff Ha₄ Ra Ry, for worldh loue & worchip La,
 as it semyth om Do Ha₂ Ha₄ La Ra Ry, is it semith No, at it semys Ha₃, & þis
 entent] and al his entent is La, in þat entent Ry, al only] al hooly Ha₂
 31 to haue a gret reward at þe last ende] to be anaunsytt wordly Ry, þerfore at þe last in
 þis world La, In þis vice] In þese Anc, In þis wyse Tc, also om Ry, men om As
 32 þat be raueners (raueynis Ha₃) & extorcioners Anc Br Ha₃ No Ra, men ravenours
 and extortioners that by eny Do Ha₄, þ^t be robberes and extorcioneres Ry, þ^t ben
 raueyne & extorcion Tc, oþer om Anc As Br Do Ha₂ Ha₃ Ha₄ La No Ra Ry Tc, false
 collur (colours As Ha₃) of trewth Anc As Br Do Ha₂ Ha₃ Ha₄ La No Ra Ry Tc, colour
 of falshede or vntrithe Ff
 33 makynge Anc Do
 34 & þus om Br Ff La No Ry, & est illum textum om As Ff, 20] xxx Anc
 Ha₄, 24 Ha₃ Tc, 2 La
 35 illud textum Ha₄, istum textum La, super p^o textu Ha₃ No, super primum textum Tc,
 Qui solitudinē om As Ff, rodebant] videbant Anc, redebant in solitudinem Do,
 rodebat Ha₃, ridebant Ha₄ La, reddebant No, redibant Ra Ry, and (he) seith þus Duo
 Br Ha₃ No
 36 sunt om As Br Ha₃, ambitioni sue(?) seruientis Anc, ambitioni suo seruiendum &c
 Do, ambitioni &c Ha₄, ambucioni No, sue quod om Ha₄, vnum om Br, videhce^t
 om No, quod] quando Anc
 37 om Ha₄, ad vana atque blandimentis Do, blandimentis Ry, lingue] benigne Anc,
 lingua La, aperta (sperta No) & simulata veritate Br No, aperta est & simulata veritate
 Ha₃
 38 tendit rapine li 20 moralium super illo Qui ridebant in solitudine As, tendit rapine
 hoc illud xx li^o moralium super illum textum Qui rodebant in solitudine Ff, intendit
 doctor om Ha₄, intendit] incendit Tc, hec doctor om La Ry, os he seyse Anc, men] folk
 La
 39 þe syne of abusyon Anc, þe synne of om Do Ha₄, þe same synne of a Ff, on þ^t vsyn
 As, alwey] euermore Ha₃

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- 1 of þing om Do Ha₄, þeraventure ys but vayn Ha₄, veyn] venym La
 2 besygeth] visiet hym Tc, ryche om Do
 3 be grette extorcyon rauayn & oppressyon Anc
 4 Nigardry Ry, sparith & holdith harde As, natheles] om As, nedles(ly) Anc Br Do
 Ff Ha₃ Ha₄ La No Ra Ry Tc, nedely Ha₃, (he om) holdyn strayte & herde howsolde &
 spendynge lyttyl Anc, he holdeth hard household Do Ha₄ Ra Ry

- 5 departeth Do Ha₄, he partes w^t nowt to hys Ha₃, nor (noþer) he hath no pite of Do Ha₄
- 6 pouer om As Br Do Ff Ha₃ Ha₄ No, ful om Anc Ff, or om Ha₂, ellis alle nozt Ff, & ful ltitl or ellis om Ha₃
- 7 do ony good for the loue of god He that (ys þus disposid om Ha₃ No) ys callyd (clepid No) in (on) latyn Tenax that is for to sey hardholdyng As a wastour is callid prodigus euyl spending Br Ha₃ No, therfor Do, spekith] sayse Anc, & seyth þus om Br Ha₃ La No, & sayth ryth þus Tc, Pu^o Quarto Ha₃
- 8 viro cupidi La, 14] xxiii Ha₄, 19 La
- 9 translation om Anc Do Ha₄ Ra Ry, hath] hash Ha₃, oute of reson Ha₃
- 10 for it lyuyth om Anc Do Ha₃ Ha₄ Ra Ry, for he Br No, neyþer] nawte Tc, himself Br No
- 11 be syde hym om Anc Do Ha₃ Ha₄ Ra Ry, he toby bitagt Ry
- 12 whan wordys] seying þus La, elimosinam Do
- 13 nolite Do, tuam om Ha₄, ullo] illo No, paupere &c Ha₄, om the rest, fiat Do, a te om Anc
- 14 om Ha₄, aduertatur Tc, domini] dei Anc Do Ra, quomodo potuerit (poteris Br No) esse misericors Anc Br No, quantum potueris Tc, quomodo potueris ita esse misericors Ha₂
- 15 om Ha₄, hoc abundanter tribue Tc, si exiguum exiguum om Anc, tibi (2) om Ff, tibi fuerit (2) om Do Ha₃, fuerint (2) Ha₃
- 16 libenter impertire om Anc Ha₄, impertire] impertire stude As Br, impartire stude No, impertiri stude Ff La Ry, 4] ii] Anc Ff, 14 As, om translation Anc Do Ha₄ Ra Ry, þis is to seyne of thi gode (goodis) As Ff, Off thi good (goodes Ha₃) he seith do thin almesse & fro the pore man turne not a wey thi face Br Ha₃ No, Of þis gode do þin god do þin almesse Tc
- 17 For aftyrward it may so be god (þ^t he Ha₃) shal not Br Ha₃ No
- 18 not] neuer Ff, a wey om As Br Ha₃ La No, his face om Ff, as merciful] be þu merciful Ff, so as þoue may be merciful Ha₃, In as miche as þou maist so be þou merciful La
- 19 if zowe haue ltitl gyue parte Ha₃
- 20 þerof gladly (gladh þerof) Br Ha₃ La No, & 3if ltitl om Br Ha₃ No
- 21 fals hym Anc, om fals Ra, to him that he shuld be trewe (vn)to Br Ha₃ No, to hym þ^t hym ought to Ha₄
- 22 in wynnynge Do Ha₄, or takynge of mede Ha₄, couetyse] treson Anc
- 23 þ^t] for he Ff, crist om As Ry, god Ha₄ ihu Ra, Br breaks off with: tres at the bottom of f. 71^r; his owne lord to þe Jewys om Ff, for pans] for xxx^{ti} penys Anc Do Ff Ha₄ Ra Ry
- 24 as it is rehersid in þe gospel om Ha₃, as þe gospel of mathew tellþ La, rehersid] wretyn No, Mt 26 man om Anc, And man om Ha₄, M^t 6 in q 3 Ha₃, And holy bede Ha₃
- 25 om Anc Ha₄, þo men] þase Ha₃, þo No, þ^t wintesse] þat for money selleth trouthe Do
- 26 om Anc Do Ha₄, fals om Ha₃ La Ra Tc, her] hys Ra Ry
- 27 om Do Ha₄, cherche rehersith om Anc, of holy cherche om Ha₃, seitz As La, xi] ii^a No, A skylle þat is Anc
- 28 om Do Ha₄, for suche men os for monye sellyn Anc, for weche men for mony sels the treuth Ha₃, for qwyche men selle trewthe Ra, for loue of þe money] om As, for money Ff Ha₃ Ha₃ No Ry Tc, & trewthe om As Ff La No, which is on of the

names of crist! as him self berith witnes in þe gospel of seint John where he seiþ þus / Ego sum via veritas & vita þat is to seyne I am weye trouth & lif Ff No, þat is as Seint Jon seiþ in þe gospel. Ego sum via veritas & vita Jo La; &] for Ha₂; is trewthe] his trouth Ry.
 29. lenythe or prestes or owdyr for wynnyng or by any connande . . . Anc, lenes for any mony wynnyng . . . Ha₂, lenith for wynnyng or conaunte . . . Ry, be couenownt om. Tc; made priue Ff

30. opynly] aperte Ff; in tent Tc; presente for lone for lenyng or sellyng tho darrur Anc, because of þe (ys) lone Ff Ha₂ La No Ra.

31. beyng . . . derrer om. Ff, for tarynge or draggyng of money Anc, because of þe lone or drecching of þe payment As, for ese of payment Do Ha₄, (or om Tc) for taryng of (þe) paiement Ff Tc, for lengthyng of þe p. Ha₂, for ryse of payement Ra.

32. neue om. As Ff, horse or lond Do Ha₄

33. meuyng cat. As Ff, eiþer meuenbylle good Tc; in entent om. Do Ha₄, or entent As, in þat entent Ff; . . . lennys or forto haue increse of the wynnyng and not stande to the losyng and thys is a preuy usur a man to put hys catel in what kynde þat euer itt be for the increse of þ^t good or the catel be conand mayd he may noght excuse hym of usur for the entent of the catell lent or taken is in prosett of lenner and in case grete damage to þe taker And þer for the entent ys corrupte for itt standys not w^t charite Ha₂, And dredles] om. Anc, And sothely Do Ha₄, and certayn Ry, And I drede lest þe byer . . . Tc.

34. & þe lenere om. La, bothe] alle Anc As Do Ff Ha₂ Ha₄ No Ra Ry, om. La.

35. all aeynst Moyses lawe Do, a zen cristis lawe om. Anc As Do Ha₂ Ha₄ No Tc.

36. & a zen . . . cherche] om. Anc As Do Ha₂ Ha₄ No Tc, and holichirche lawe Ra Ry, Fyrst it is a zen Moyses lawe om. Anc As Do Ha₂ Ha₄ No Tc.

37. for . . . lawe] wher itt is wreten thus Ha₂ No, þat seiþ þus La, for Moyses seith Ry; lawe (2) om. Ra.

38. id quod Anc Ra, in quo Ff Ha₂ No, commodabis] absque usura commodabis Do, accommodabis Ff La Ra, om. Ha₄, translation om. Anc Do Ha₄ Ra Ry.

39. lende As, lenen hym La, he nedyth Tc, Also . . . cristis om. Ha₄.

40. om. Ha₄; for . . . cristis lawe] om. Ha₂, where it ys sayde Anc Do Ra Ry, qwer he seytz þus As Ff, þat seiþ La, For þis seith crist in þe gospel No, Mutuo dare Do; inde om. Ry, seperantes Ra.

41. translation om. Anc Do Ra Ry, lendith As, leniþ Ff Ha₂ Ha₂ La Tc; nowte vppon hoppyng . . . Tc, to han þerfore eftsonys No, eftsonis it is also azen . . . As Ff, eftsonis also it is lawe . . . Ha₂, Eftsonis hit is . . . Ry, eftsones azen þe lawe of . . . Tc; Also . . . cherche] hit is agayne þe lawe Anc.

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1 For . . . in om. Ha₄; For . . . lawe] om. As Do Ff Ha₂ No Ra, wher it sayde in the chapetur extra de vs. Anc, whe (sic) it seiþ þus La, usura Ha₂ Tc; usuris in clementre. Quia . . . La, quibus Do.

2. om. Ha₄; Than it is sayde þ^t open us . . . Anc, qwer þ^t (but where Ff) þe lawe seith þ^t usureres . . . As Ff, þat he says þe lawe is þat usurers . . . Ha₂, þat han open usure schulde not . . . La, Ther seizth þe lawe þat usureres . . . No, þanne open usures (usurers Ry) . . . Ra Ry

3 om. Ha₄, An þerfore what cristen man þat affermes that usure he sulde be punyschde os . . . Anc, . . . boldly aformith him & besyt him for to don usur he owith As, . . . bodely (boldeliche Ha₂ Tc) affermeth . . . Do Ha₂ Tc, . . . bodiliche enforsyþ him for to doon usure he owiþ Ff, And whate cristynman þat baddly affermeþ . . . Ry, & quat cristen man uses usure schuld be punched . . . Ha₂ No; mayntemþ La.

4. as . . . *rehersith*] om. As Ff Ha₄ La, as the law wyl Ha₃ No.
 5. *extra de us in clem.* om La, Also an heretyke Anc
 6. contrary to þe feythe . . . Anc, folweth in preching & techinge ony newe opynyon azens þe feyth or þe sacramentis of holy cherche Ha₃, holy cherche or þe lawe of god No, newe om Ra.
 7/8. MS. As breaks off after opyn up to 12/2; by bargaen or by connande oponlye or preuelye anye erthelye catell or goodes for goostly or spirituall thynges for promocioun or awauncemente odyr gold . . . (see 9) Anc, with open branche or priuy in entent (of om. Ha₄) eny erthly catell Do Ha₄, be open bargayne or (by) priuy In entent of any erthelich catel Ra Ry.
 8. for any thyng Ha₃ No.
 9. syluer howse lande catell rente seruyse or unlawfull prayers of frendys Anc, syluer horse lond seruyse or prayer of fr Do, seluer hors harnys or prayer of fr Ha₄, syluer hors seruyse prezere of fr. Ra, . . . or lordschyp prayers of fr Ha₃, for frendis Ff
 10. bisschoprychis. prouendris om Do Ha₄ Ra, prouendris] prebendes Ff, probandres Ha₃, personagis or om Do Ra, personagis or eny spiritual awauncement Ff, personagis or any other (spiritual om. No) thyng Ha₃ No, personagis vikernagis or any oþer benef. La; for eny maner of benefice Do Ha₄ Ra, or ellys om. Do Ha₄ Ra.
 11 om. Do Ha₄ Ra, howlyng Ha₃, hoselyn No
 12 om Ha₄; sacrament of holycherche om. Do Ra, For . . . offringis om La, teynyngys Ha₃
 13. om. Ha₄, þ^t . . . lawe om La, be lawe om Do; ellys alle oþer þ^t is chalegyde be conaunde aforemade Anc, al þing ellis (þat is om Ha₃) Ff Ha₃ No, ellis al is . . . Do, els þat that ys . . . Tc, be couenownt] om Ha₃, by conond Ry, changed Do.
 14 for . . . bunfys om. Ha₄, þ^t is boþe Anc Ry, For there (þis Ha₄) is bothe Do Ha₄, þere is boþe Ra, . . . benefis is þe synne of symonie boþe . . . La.
 15. & synne om Anc Do Ff Ha₃ Ha₄ No; This . . . for om Ha₄, This . . . symonye om. Do, And þis braunche of Ff, namyd Anc, called Ff Ha₃, symonye] synne Tc
 16. om Ha₄, for þis skyle om Ha₃, No, for as mekyl as Simon Magus Ha₃ No, For om. Anc Ff Tc; began it furste . . . Anc Ff Ha₂ Ha₃ La No Ry, be gan it om Do, holy writ] holy kyrke Anc.
 17. *rehersith* om. Ha₄, tellþ La, techith and *rehersith* it Actuum ergo No, Act. viij cº. Cum uidisset autem Simon quia per impositionem manus apostolorum daretur spiritus sanctus optulit eis pecuniam dicens Date michi potestatem ut cuiuscunque imposuero manus accipiat spiritum sanctum / Petrus autem dixit ad eum pecunia tecum sit in perditionem quoniam donum dei existimasti pecunia possideri That is to seyn when Simon magus had sein that þe holi gost schuld be zowen be leying on of hondis? he brouzt hem money seyeng 3if me þis power þat to whom I put myn hond he mow haue the holi gost / For sothe Petrus said to him þi moneye be wiþ þe in perdition for þou wendist the 3ift of god schulde be had for mone Ff; Thys symonye is perlyouse . . . Anc Ra Ry; Symony is perlouse Do Ha₄.
 18 to (þe) soule and eke (als) to (þe) body Do Ha₄ Ra Ry, in sample of holy wryte Anc, As it is bi example in . . . Ha₂, 3º om Ha₃
 19 13] 117 Ha₄, where þat certen men . . . Anc Ry, wher he seith Do Ha₄
 20. his yefles Ry, to ben his prestis om Ha₄, And so he was redy Anc.
 21. to 3ifstis No, þerfor] þer Ff, vndoing &c, om the rest Ha₄
 22 om Ha₄, 4^{to} om. Ha₃, Also þe 117 bok of kyng makith mynde of Gyesy . . . No; Also Regum 13º made mynde of Geyzie Ha₃; it is reh þ^t] om Ha₃ No, þer it is seid La, where it is reh Anc, it is *rehersid* whoso(?) Giezi w^t(?) which þat was seruonde to elis Ry, þe which . . . prophete om Do, þ^t Gesy wich þat was hy seruauant to Elesy Ra.

23 om Ha₄, helseu] Elyze Anc, helze Ff, helsie La, Elesie Tc, þe prophete om Ha₃,
how (þat No) he was smete (euer om No) wyth meselry Ha₃ No, mesreley Anc, lepre of
meselrye Ff

24 for þe taking of ziftis of naaman unuetyng hys mayster helysew No

25 Rauen is thefte And it ys when Anc, Rauayn or theft Do Ha₃ Ha₃ Ha₄ No Ra
Ry Tc, Rauayn of thefte Ff, of a mannys gode Do, oþer mennys Ff Ha₃

26 & his leue om Do Ff, In þis vice] yn þe wyche Ha₄, many & alle tyr Ra, in the cuntre
Anc Do Ha₃ Ha₄ Ra Ry, in cuntrees Ff

27 & alle bryngers vp Anc, and brynges up Ha₃ Ry, and þe bryngers yn Ha₄, þat bryng up
La, newe & false customes Anc, the newe custom Do Ha₄ a newe custum La of om Ha₃, as
taskes and tal and suche oþer Ff, of taskys & talyagis om No, They also] þat also þat Ry

28 house land heritage or any other possession Ha₃ No

29 & her herytage om Do Ha₄ Ra, ful myscheuous] ful perlyous Anc Ha₃ No Ra Ry,
perlouse Do Ha₄, ful of mischeuous Ff, ful noious La, ful myschefful Tc

30 apperyth Ha₄, be wryt] be holy wrytte Anc Ha₄ Ra, bi hohchirch writt Ry, 3^o
om Ha₃, 21 om Anc, xi No, where he seith Ff, where he rehearses Ha₃ No wher it is seid La

31 desirid Ff Ha₄, couett Ha₃, wynertht Ha₃

32 Nabaothe Anc, Nabacoth Do, Nabagathe Ha₄, & for om Ra, for om Anc Do Ha₃
Ha₄, & for he om Ry

33 om Ry, he wax wil om Anc Do Ha₄ Ra, wexe wroth Ha₃ No, wexsyd angry Tc

34 þorwh] by Do Ha₄, om Ra, isabel Ff Jerabel his wyfe Ha₄, of hym Jezabel kyng
achabis wyf Ra, þe wyfe of Achabys Anc, affermyd Ha₃ þe wch wy3f wente & enformid
La.

35 playnt upon þis pore man Ha₃, flas plent in common curt No, to þe doom om Anc
Ha₃ No, vp on] of Anc, þis man Ry, þe pore Tc, & queste om Ha₃ No

36 & men] of men Do Ha₄ Ra Ry, and of fals men Ff, & man om Ha₃ No, þ^t bar
fals witness] om Do Ha₃ Ha₄, þ^t weren berers of fals wyttensse Ra, and was demyd
Ha₃, he was demyd Ha₄, and so he was dempt No

37 & þus] & by these menes Anc, and on þis wyse Ha₃ No, kyng achabe had thys vynzerde
Anc, kyng achab gate þe pore mannys wynherd Ha₄. But a noon as] But after (þat)
Do Ha₄

38 almyzty om Ha₃ No, sende vn to hyme be hely þe prophett sayinge Anc, sent kyng
Acab word Ff Ha₃ No, sent kyng Acab bode word La, sent to kyng acab and sayde
bi Elye þe prophete Ry, helye om Do, þe pr Josue Ha₄

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1 shuld shamfully (shanfullh No) ende Ha₃ No, ende] deth Do Ha₃ Ha₄, deth & ende
Ra, for coveytyng Do Ha₄

2 good] vynezerd Do dede] dethe Ha₄, þ^t þey hadden hym don as it is more open in
anoþer place in þe nyneþe heste of god Ha₃, that he had don be colour ageyns (the) trowthe
Ha₃ No, don þis man La, þat þei hadd done and so þei hadd Ry

3 any thyng that is holy Anc, oute of holy kyrke or oute of ony holy place Anc, . place
or eny thing that holy is oute of (an, a) unholy place Do Ha₃ Ha₄ La Ra Ry, out of an
holy place þat is hoh or out of hoh place þing unhoh Ff place or eny thyng þat is
hoh out of any place Tc, out of holy chyrche Ha₃

4 beryth witness] seizth No, xviij^a que iij^a quisquis Anc Do Ha₃ Ha₄ La Ra Ry Tc,
xviij^a q iij^a Omnes ecclesie raptore Ff, Ha₃ breaks off after canon, In this vyse fal
Ha₄, braunche of couetyse om Anc Do Ra Ry

5 fallen (all om La) tho þat Anc Do Ha₄ La No Ra Ry Tc, att assente Anc Ha₃

No Ra Ry, of (the) assent Ff Tc, *kyrkes prestes & (or) clerkys* . . . Anc Do Ha₄ Ra Ry.
 6 *clerkys of holy ordre* No, or *eny man of holy cherche* om Anc Do Ha₄ Ra Ry.
 7. *holy om.* Anc, or *eny oþer place (placis Ha₄) that holy arn ben r.* Do Ha₄, or *any place þat is holy is robbid* Ff; or *of or of any other holy place* No, *is robbid om* Ra, or *any other holye thyng* Anc, or *of ony thing* No; or . . . *halwyd as om* Do Ha₄; 7-8 *os boke chales vestement or any oþer (holy om Ff) relekes (relik Ff) beren away (away beren Ff)* Anc Ff, as *book chalis (and No) vestiment or ony (oþer Ry) relike is bore away* Ha₂ La No Ry Tc, *chalyce or relyk is born away* Do, *chalyse or relykis ben beren a wey opynly* Ha₄, as *book chalis or any oþer relik is bore away* Ra
 8 *And also tho þat robbyn . . .* Anc, *And also that r . . .* Do, *alle . . . good om* Ha₄, *þus robben* Ff.
 9 *of any goodes* Anc, *of hyre good om* Ff; or . . . *þe om* La; or . . . *opynly om* Ha₄; and *they that consent therto ben oponly accursed* Do, *are consentynge* Anc, *be assentant* Ff Ha₂ Ry, *opynly om* Anc Do Ff Ha₂ No Ra Ry Tc; (*þey*) *be generally acursyde* Anc Ff Ha₂ No Ra Ry Tc.
 10. om La, xviij^a] xviij Anc Ha₄ Ra Ry, xxiij^a Tc; as *it is rehersed be fore. Omnes . . .* Ff.
 11. *a wysschyng of wroth* Anc Ra Tc, *a wysshing of wreche* Do Ff Ha₂ Ha₄ La Ry.
 12 *þ^t om* No Tc, *comely] euer* Ha₄, *ffel om.* Do Ha₄ Ry, *angerfull* Ry
 13 *by twoo skylles* Anc, & *þ^t om* La, & . . . *þis om* Ha₄; *On is þis om* Ff, *þis om.* No Tc, *for ryzt om* Anc, *þe master of the prophetes* Do Tc.
 14 *telliþ* La, *Bartholomeus om.* No Ra, i8] viij^o Anc, *That harpe is gode t.* Do, *not] neuer* Ff
 15. *in good cordance & toyne* Anc, *in good tempre* No, *wolves strenges and harpe strenges* Do, & *scheepis strengys om.* Tc, (*y*)*medelyd* Anc Do Ha₄ Ff La No Ra Ry.
 16 *contraryous (contraryysuus of Ha₄) kynde (of kendis Do) þat is between bothe* Anc Do Ha₄, *contrariouste of kynde þat ys between bothe* Ry, *for þer contrarye ofte owte of kynde both.* Also *þat c.* Tc.
 17. *bleuþ* Ff, *leuyth to gedere in good þes comounly wher . . .* No; *not comely] om.* Ha₂, *comely om.* Anc Ff.
 18. *malicyous men & angry] & angry men* Do Ha₄; *be boþe to gydere conuersawnt] wylle no pesse haue* Anc Ra (cf. 20), *conuersawnt] om.* Do Ff Ha₄, *duelling* La
 19 om Anc Ra, *for contrariouste of kynde betwix bothe for þouz þe good men and ryztful wolde* Ff, *For though þe þat ben rightfull men wolde* Do; & *þe goode men om.* Ha₄; *wolde fayne* Tc, *on her syde om* Do Ff Ha₂ Ha₄ No Ry Tc.
 20 *zet . . . syde om* Anc Ra; *zet om.* Do Ff No Ry; *þe mal. man and (þe) angri man* No Tc, *wylle no (not) pesse haue* Do Ff Ha₂ Ha₄ La No Ry Tc, *on her syde om.* all other MSS
 21 *For the wise man salamon seith þus* No; *prouocat rixas* Tc, *iras* Do, *Prou* 26 om. La, 26] xxviij Anc Do, xv^o & xvi^o No.
 22. om. translation Anc Do Ha₄ Ra Ry, *An angry man & a fel reistþ . . .* La, . . . *angri man & fel he reysith debatis* No, *areistþ debat* Ff, *areysith vp debatis* Ha₂, *reistþ debatis* La, *he raysyth vp debates* Tc.
 23. *greuous & perlyous* Anc, *to angre* Ff, *to greue for drede] to drede* Tc.
 24. *he waytith* No, *wolde west* Ry, *on hym] om* hym No Tc, *of hym þ^t hem . . .* Ra.
 25 *fel & perhous & malicious* Ra
 26. *before seche a man* Ra, *weyes and leysir* Ff, *beyes & leyser* No, *his tene att wylle* Anc Do Ff Ha₂ Ha₄ No Ra Tc, *his tene & anger wiþ al his wil* La, *to wrekyng him of his tene at will* Ry
 27. *expowndythe* Anc, *reherceth* Do Ha₄, *expounþ* Ff La No Tc, *of þe gospel up þis tixt* Ff, j^o No.

28. *erit*] est Ha₄, in iudicio Anc, iudicio &c Ha₂ Tc; He seith þus Ryth as . No; diuerse Do Ha₄ Ra Tc, of synne] in payne Anc.
 29. Ryzt om. Anc; so he seyse ther bene sondry degrese in wrothe Anc; diuerse Do Ha₄ Ra Tc; Ther . . sundry om Anc, *uȝ* om. Ra.
 30. degrees of wrathþe om Anc, degrees om La.
 31. in a mannys herte Do Ha₄, An oþer . . mowthe] A noþer is malice of mowþe Ff, is om. Ha₄; w^t] be Anc, þe mowthe] mannys mowthe Do Ha₄; And anoþyr þe þat . . Anc.
 32. And þe þrydde . . . doȝng] om. No, The þird is werking of wreche Ff, in] be Anc; The ferste . . . clepid om. Ff, callȝd Anc
 33. om Ff, hate of mowþe Ha₄, The secunde may be callȝd . . . Anc; And þe thredde may be cleped werkyng of wrech Ra
 34. of wreche om Ff, wrath (wrethe) Do Ha₄; . . . is a man somounyd No
 35. for to be a forȝn . . No, hȝe Justyce Anc Do Ha₂ No Ra Tc, heig Jugge Ff, his Justise La, & as] Rȝzt as La.
 36. & þ^t is dredful] Rȝzt so crist schal be domisman at þe dredful domis day La
 37. maner of wr. om Ha₄, for þe secodeȝn maner and þe þridde of wrath Ry, is . . . doom om. Anc Do Ra Ry, worthy to go to þe peynys of purgatory Ha₄
 38. & . . . wrathþe om Anc Do Ra Ry, moor om. Ha₄, And þis more dredful La; þridde maner No

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1. alther most dr. No.
2. *mai men axe* Ff; a questoun Do Ff Ha₄ No Ra, & is þis om. Ry
3. is holde Ff La Ra Tc, ys bownden Ha₄, for zeue him þ^t a man . . . Do, forzeue hym þat hath tresp . . Ha₄, . . . azens hym ȝif he heue aske no forzeuenesse No, . . . azens hym (in the margin by another hand(?) & he aske no forzeuenesse) Ff, trespasid or noon La, trespased ayenst him or noȝt Do
4. a gret clerk] om No, gret om Anc Do Ha₂ Ha₄ La No Ra Tc, seynt Thomas Ry; & . . . secundum om Ry, secundum quosdam om. La No.
5. quosdam . . . alios om No Ry, secundum alios om. La; in componendo theol. La
6. 3] *uȝ* Ff No, 2(?) La; and seiþ þat . . La, Wrethe he seyth þat a man . . Ra.
7. his trespas om. No, yn two maner wysys Ha₄, the wrath & the hȝghnesse of herte Do, the wrathe & the rancurnyse of his herte Ha₄
8. Noþyr Anc, Anoþer is þis La, 8-9 . . . is to forzeue þe trespas and þe accioun þat he mȝzt lawefullhe haue to him Ff
9. a wey om. La, (on) to hym Ha₂ La No Tc
10. ech man Ff, as be lawe Ff, of (þe) lawe Ha₂ Tc, lawe of god Anc
11. *hominibus . . eorum* om La, *peccata hominibus eorum* Anc.
12. *nec . . 6* om La, *pater vester* Ha₄ No, *vobis pecata (vestra* om Anc) Anc Do Ff Ha₂ Ha₄ No Ra Ry Tc, *M^t uȝ* No, translation om Anc Do Ha₄ Ra Ry, þat is: If ȝe . . . La.
13. to om Anc
14. a man Ff Ha₄; boundȝn to La; ȝif om Do Ha₂ Ra Ry.
15. . . . will hyme selffe schew perfeccion of charyte Anc, but (ȝif) he wol him self for (of Ha₄) perfeccion of charite Do Ha₄, . . . for to schewe (þe more om Ra Ry) perfeccion (hym self Ra) of charite Ff Ra Ry, . . . to schewen þe more perf as crist dede For crist to schewȝn . . Ha₂, as crist dede to schewe . . No; As god Do Ha₄, For god Ff, As crist dede La, om. the rest, for to schewe . . . charyte om. Anc Do Ff Ha₄ La Ra Ry, (þe) more om. Ha₂ No Tc.

16. *þat forgaſ La, for he for gaſ No, hem utterly*] om. Do La Ra, *utterly om Ha₄, hyme utterly Anc; his deed La, þe ded Ra, to hem þat sl. Ff La*
17. *steuene and manye anoþer dedin þe same Ha₃, And Seynt Steuene also Do Ha₄ La, Ha₃ begins again at f. 71^r: saynt steuen dyde þe same And the apostle in hys Epystyle ad romanos (xii^o No) shewes how a man xuld hawe hym in charite too hys enmy and says thus (Si esurierit inimicus tuus ciba illum si sitit potum da illi No) he says and (31^f No) thyn enmy (he seith No) hungre gewe hym mete (and om. No) yfe he threst gewe hym (att att om. No) drynk an so þou schalt kyndyll the coles of charite oppon hys hede Ha₃ No, Of wiche spryngyn . . . No*
18. *which . . . as*] *þat (here) are wreton (here Ra) (as Ra) Anc Ra, þat ben þes Do Ha₄ La, þat beth tetelid here be name (as Tc) Ff Ha₃ Tc, weche arn these þat folwes efter be name Ha₃, þat here ben rehearsed as No, þ^t ben wretyn here as Ra, as (om the rest) Ry.*
- 19–25 Ra has only six branches: *hate of monyge werkyng of wrath Hastinesse of ferschede manslawte vnpacience Blasfemie, Hastynes of ferschede Anc Ff Ha₄ No Ry, fished Ha₃, . . blasfemye þe wych are declaryd here aftur Anc; Blasfemye] Sklaunder Do Ha₄.*
- 26 *seyse Anc, hitl] ffaire Ff, om Tc; menyth] thynkes Anc*
- 27 . . . *malesse takynge lytyll leyser lowryng & . . . Anc, abydyng tyl leysour come (and Ha₃ Ra, om. Ry Tc) whan he may wreke his tene Do Ha₃ Ha₄ Ra Ry Tc, ab. til leysour come þ^t he mowe wreke his t. Ff, ab. (tyl he haue No) to haue leyser þat he may be wrokyn lowryng. . . Ha₃ No, ab. leiser to wreke his tene whanne he mai La.*
28. *chaungyng chere alle þe whyle þe wrathe endures eschewynge . . . Anc, eschewing þe chere of hym þ^t he h. Tc, eschewing (enchewyng Ha₄) hym þ^t he h. Ff Ha₄, enchewyng Do Ha₃, fleyng Ha₃, þe comp of hym þat he hates Anc Do Ha₃ Ha₃ Ry, . . cump. to hym þat he h. No, waytyn(g) how he may Ha₃ No*
- 29 *or ille compenye Anc, of ewyl company or be any other menys Ha₃; of ewyl company om. Do Ha₄ Ra, to hyndryn & om Ff No, to hyndryn & to om Ha₃, to hyndre hym or to hys euen cristene Ra*
30. *goddis Tc, glade for to dyscreue or plete & lothe . . . Anc, glade to plete . . . Ha₄*
31. *at þe laste he schewyth a rudas kisse a loue fayned Tc, and atte laste a rudas cosse and scheweth (schowyde Ha₄) a loue yfeyned Do Ha₄, . . schewin as it were good loue and is not but feyned Ff, . . . schewes good loue & fenys frenchep Ha₃ No*
32. *of urapþe om Ff*
- 33 *loue of god] lawe of god Do Ha₃ Ha₄, in þe (hys) gospel Anc Ha₄, in his pistil om Ff.*
- 34 *quomam] quia Anc Tc, om Ha₃, ego dilgo Anc Do Ha₃ La, odit om Do, oderit Anc, prima iohannis om. Ha₃, prima om Do Ha₄*
- 35 4] 11] Anc, x Do Ha₄, translation om. Anc Do Ha₄ Ra Ry; *who so euer he says þ^t loues god and lowes not his brother his loue is noght Ha₃, who so euere he sith þat sertzith þ^t he . . . No*
36. *a gabber] a her Ff No, a gabber or a here Ha₃ La*

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- 1 In Ra 1–7 are missing, *has spytouse Ha₃, rehearses vpp Ha₃ No*
- 2 & *vppon hastynes rekkyns alle thyng & yuel dedys þ^t . . . Anc; Ashmole begins again with: & alle þe ewyl, in his malyce and hastinesse Tc, alle þe ewyl] all þe malice Ff, of þe euele Ry; þat he can of hym yf he myght vndo hym for the tyme he wuld not spare hym and also chauncyng colour and chere Ha₃ No, knoweth Do Ha₄; of þ^t man (him Ff) þ^t he is wroth w^t As Ff, chonchyng colour in cheer om Do Ha₄*
- 3 col. & *cheer As Ff La Tc, & scheetyng] om Ha₃, and spekyng wordys . . . Anc, & seying wordes . . . Do Ha₄, wordes of malice & scorn & schame & . . . Anc, wordes*

of skorn & schame & . . . As Do Ha₄, for (forth No) of malice and (or) of schorne in scham . . . Ha₃ No.

4. & schenschyf om. Do Ha₄; his persone As Ff, that persone Do Ha₄; azen siche sp. Anc; And azen þis sp. As Ff; þe apostil] þe pystyll Anc, seyn powyl in his pistil As Ff, þe apostell paule Ha₄.

5. & seyth om. Anc As Do; & . . . þus om. Ra, & s. on þis wise Ff; oro Ha₄; ad eph. om. Ha₃, ad hebr. As Ff No.

6. Nullus . . . equipollenciam om. Anc As Do Ff Ha₂ Ha₃ Ha₄ La No Ry Tc.

7. goon] passe Ha₃ No; translation om. Anc Do Ha₄ Ry; ouzt of zowr mouth bi no weie La.

8. werkyng As Ff Ha₃ No; of wrath Do, of werkis Ha₃; a man] he Anc; alle hys om. La; alle] att Ha₃.

9. besynesse . . . parforme om. La; all his cruelte Do Ha₄, . . . cruelte þer mercy xuld be Ha₃ No; to parforme] to persewe Ha₃ No; all his w. w. Do.

10. & seyþ þus om. Ha₃ No; þus om. Do Ha₄ Ra Ry; vindicare Anc, vendicari Ha₃, vindicaris No.

11. Relinque . . . deprecanti om. Ha₄; & ideo relynque As, ideo relinquetur Ff; nocenti te] iacentes tibi Do; te] tibi Anc As Ff Ha₃ Ry Tc; tunc om. Ha₃; deprecati Do.

12. tibi . . . soluentur om. Ha₄; peccata om. Ra; soluentur Ha₃ No; 28] 23 As, 29 Ry; om. translation Anc Do Ha₄ Ra Ry.

13. azen woord As; your lord god Ha₃; god om. Ff.

14. þy neyebour noyng & dishesinge þe & þan xal . . . As Ff.

15. & þi synnys xal be asoylid & so xaltu go quyrt of þi synnis As, & þi synnes schul ben assoilid and forzoue in þe sizt of god and schaltow go quite of þi synnes Ff, and þin synnes schal be lowsed (vnlosid No) and þow schalt goo quyrt of thyn syn Ha₃ No; quyt] whyte Tc.

16. Hast. of f. Anc As Ff Ha₄ Ra Ry, of forsehede Do, or f. Ha₃ La Tc; when a man is in þe gret hete . . . Anc; goth in þe h. As Ff Ha₃ Ha₄ La No Ra Ry Tc, geteth in hete Do; in þe hate Ha₃, in to þe hote Ry, in þe hote angre of his wrath Tc.

17. visement As; veniawnce om. Ha₃; of hym Ha₃; angri wiþ Ff, agr. unto wengence or harm Ha₃.

18. in . . . harmynge] in smytynge verryng or angeringe hym Anc, sm. him or harming him bodily Ff; in . . . or oþer om. Ha₃; oo wyse or oþer] om. Ff No, any (o Do Ha₄ Ra) way or oþyr Anc Do Ha₄ Ra, oþer wyse Tc; And therefore thys br. Anc; yre of wrath Do Tc, yre & om. Ha₄.

19. & wraþþe om. As Ff; full perlous Ha₃; makith] doeth Do Ra Ry; to do contrarye os lawe of þe chyrche rehersus Anc; a man (to) make many (fowl om. Do) exc. Do Ra Ry, many a man to do exc. Ha₄, to do om. Ff; folý excesse Ha₃, fowl om. La Tc.

20. as] and Tc; telliþ La; xi] xv Ha₄, xi^o. ix^o iiij^o No; autem] apud Anc Do Ff Ha₃ Ha₄ La Ra Ry; Theolo[nn?] icam Ha₃.

21. Theodosye om. Anc, Theodore Do Ha₄ Tc, þ^t hit theodosie As Ff; So fers & hasti & so hardi La, & so feers om. Ff.

22. for] by cause Anc, for by cause þat Do Ha₄; slayn and no mo of the peple Ha₃ No Ff (added in the margin of Ff); in a rore of þe peple] om. Ha₃ No, in a rowte of peple Anc, þorw marrore (marroure) of þe peple As Ff; þ^t . . . a noon om. Do Ha₄; þ^t] therfore Anc, þan Ry.

23. om. Do Ha₄; w^t owty[n] w^t Anc Tc; ony lenger awisement or processe of l. Ha₃, more awisement of processe of þe l. No; or of doom om. Anc Ra Ry; nerhande] almoste Anc Ra Ry, nhy hande Ha₃, om. No.

24. vi . . . peple om. Do Ha₄; vi] v Anc As Ff Ha₂ Ha₃ La No Ra Ry Tc; herfor] afturward La; and here of hath þe story of h. cherche mad mynde Tc, as þe story makith mende As,

as þe story telleth Do Ha₄, as the story telles and (a No) holy cherche rehearses (itt om No) Ha₃ No, makyth mynde] seþ La, makys mencyon Anc Ra Ry
 25 Et habentur Ha₃, vt habetur La Tc, & habetur om Ry, in historia om Tc, 14] my¹⁰ Do Ha₄, 19(?) Ha₃, xix No, dede cursyn] cursyd Do Ha₃ Ha₄
 26 þis emp] him Ff
 27 the gal(es) of holy chyrche Ha₃ No, til] or Anc, unto Ha₃, syche þen Anc, the þen Do Ha₄ Ry, þ¹] as Anc
 28 hadde om No Ry Tc, enioyned] amended Ra, synne] wreth Ha₃ La No, 28–29 synne Seint (senyt As) Jamys seitz þus As Ff Ry, spekys James in hys Epystyl and seys thus Ha₃ Of þe whiche spekiþ seynt Jemys in his pistel Sit omnis No, spekyth seynt Jamis Sit omnis La
 30 tardus autem Anc Ry Tc, Jacobi om Ff Ha₄, 4¹⁰] primo Anc As Ha₃ Ha₃ La No Ra Ry Tc, om Do Ff Ha₄, om translation Anc Do Ha₄ Ra Ry, 30–31 be every man he seith 13t Ff, ilk man he says be swyfte for to here Ha₃ No
 31 lyzt] swyfte Tc, to be wroth Ha₃ No, to wrath for wrath werkith no ritwisnesse As
 32 Manslawth As, Manslawte No Ra robbeth Do Ha₄, bereuþ Ff Ha₃ La, a man is assentyd þerto or reuyt Ha₃ No, benymith Tc, w^t auctorite La
 33 of god lord & om Ha₄, or leue of lord om As Do Ff Ha₃ Ra, or ellis a sentownt þer to om Ha₃ No, assentunge Anc, assentiþ As, assent Ry, is assented Do Ha₄, is assent Tc, is assentaunt Ha₃, in assentyng La, hys assent Ra
 34 wyse of synne Anc, vice om La, bodyly om As La Ra, þ^t . or om Ff, þ^t ben om Anc, bodiþ morþeris La, of men om Ha₃, priuely or opynly] cruelly Tc, or opynly om Do Ha₄ Ra
 35 om Ff, chastyng No, castyng emagenyng or w Anc, or waytyng om Do Ha₄ Ra, þey] he Do Ra Ry
 36 om Ff, os by pusynnyng smytyng or elles false dome zewyng os by false appelyng or by false wytnes to questys gyffyng Anc, as be enpoysongnyg (sic) or smytyng or ellis be fals apelyng or be fals enquestes As, as by smytyng (or by false dome om Ha₄) or by false witnessyng in questis Do Ha₄ Ra, as be enpoysounnyng or bi smyttinge or bi pursuyng bi fals doom bi fals appeling in questis Ha₄, as be punysshying (enpunschyng No) or be smytyng or be fals doom (appelyng om No) (opynly No) in questis Ha₃ No, And (As Ry Tc) bi enpoisoning (punysching Ry) or bi smyttyng (or om Tc) bi fals doom (zewyng Ry) or (om Tc) bi fals appeling or bi fals witnessyng in questis La Ry Tc
 37 questis gostly om Ff, And] Also Anc, vice] syne Anc, fayllen Anc, strok of her om Ff, of her wickyd tongis] or w^t wykid tonge As Ha₃
 38 slaes or lestyns þe looce and þe good name Ha₃, sleen euyncristyn om Ra, þe gode loos . euyncristyn] þe goodman or losse hys name of thayre euencristen Anc, þe gode name Ha₄

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1 seþ and schewþ La, in þis maner om Anc Do Ff Ha₄ La Ry
 2 & his wordis canon] Et ponitur in canon Ha₃, & seys thes wordes wiche ben rehearsid Anc & his wordis he rehearseth Do, & þees wordis he seythe Ha₄, & is put in No, d prima] de primo Ha₃
 3 Periculose om Ha₄, þe gospel La, undertyme As, mydday tyme Ff, mydday Tc
 4 om Tc, An oþer mydday] Another at mydday Anc Ra Ry, and þat oþer seith at mydday Do Ha₄, crist] he As Ff Ha₃ No, mydday tyme As, undertyme Ff, non Ha₃ No
 5 And þis variauns ment not ellis As, variacion om Do Ha₄ Ra, mene] be Ff, seþ] om Ra, tellith No, but os J Anc, but þe cause Jewes Ff, false J As

6 *crist*] him La, *under tyme* As, *spetous (dispitous Ff)* knythis As Ff, *knyt* No
7 *midday tyme* As Ff, *non* Ha₃ No, *imh her hand at midday* La, *w^t here handis.*
In þis vice fallen alle þo bodili þat arn murderers of men priuele or openlie cast-
ing or waiting how þei mow bring a man to his bodily deth? as be enpoisonyng or smyt-
ing or be fals apelyng or be fals witnessing befor doom or be fals enqweste// Ff (cf
12/34-37)
8 a *zen om* Ha₄, *þe vndernemyng his resonable chatsyng* La, *unresonable* Ff, *love-*
abill Ry, *castigacion* Ha₃, *chastement* Ha₄, *chasteyzeng* Ra, *chastyng* Ry
9 & *defawtis*] & *geyns snybbyng or correkkyng of hys defaultis* Ha₃, *and wylle not*
undyrstande hys owne faute or trespas Anc, *þingyng* Ry
10 þ^t *is put ageyns his wil* Ha₃, *wylle don* Anc, *þis*] him Ff, *þis vyse* Ha₄, *þe gospel* As
Do Ha₄, *þe pistil* Ff, & *þus om* Do Ha₄ La Ra Ry
11 *oportet all* MSS except Do, *oportes* Do, & *mansuetum esse* Do, *sed om* Anc, *ad*
omnes om Ha₃
12 *docibile* Anc Do Ra, *pacienciam* Ha₃, *facientem* La, *pacientem ad omnia cum modestia*
Tc, & *modestum* Ha₄ & *ad thi 1^o c^o* No, *Thimolothum* Anc, *ad eph* Do Ha₄
13 *translation om* Anc Do Ha₄ Ra Ry, *him not seyt seyn pawyl* As, *seru-*
aunt seiþ Poul Ff
14 *buuxum and redi to alle* Ff, & *redy to alle techyng* Tc, *redy to teche pacient* Ha₃, &
pacient La, *be pacyent* & Tc
16 a *man om* Ra, *spekyth & om* Do Ha₄, *god om* Ha₃
17 *in angres (anger No) and tribulacion(s) and (in) siknes* Ha₃ No, *in trib & (or) (yn)*
siknesse As Do Ff Ha₃ Ha₄ La Ra Ry Tc, *unmyztful or vnryztful* unmerciful and vnryztful
Ff, *unmythful or not ryghtful* Ha₃, *only vnryztful* As Ra, *only nout rythful* No, *only*
wrekeful Do Ha₄
18 *for*] þoffe Anc, *if* Do Ha₄ Ra Ry, *þat* La, *his wil*] *his hele or his welþe* As, *his wille*
or his welþe Ff, *anoon* þ^t om Ha₄, & *demynge aanon þat* Anc, (&) *Anon demyng*
þ^t As Do Ra Ry
19 om Ha₄, *god hathe sende* Anc, *he s*] *god s* Ry, *woo or (and) desese* Ha₃ No, & *lasse*
wele] om Ha₃ No, & *lasse helth* Anc, *he (2) om* Anc, *holt* *worthy*] *holdys him self*
worthy to haue Anc No, *wer worþi for to hauyn* As, *were worthi to haue* / *Or whan a man*
putiþ or halt any cause azens holi writ? þinking þat god comaundid harder maundemens
to be kept þan it were possible a man to kepe / he settiþ Ff, *is worthy* Ha₃
20 om Ha₄, *Also he þ^t settys* Anc, *and s* Ha₂ þan he s Ha₃, *no prys*] *not* As Ff,
no thing Do Ha₃ No, *be*] in La, *pilgrimagis* þ^t *is to visiten wiþ* þ^t *good* þ^t *god hath*
sent hym his pore nedy neyzeboris þ^t *he knowith wel in myschef* But *paraurenture* he *seyth*
þ^t *þey arn euele to knowin* And *it may ben seyð nay* For *þis skile* For *ȝif* þ^t *he wiste*
auauncement or a maner or a dwellinge place for to be sold? he wolde besien hym wiþ al his
counceyl to purchasin of þe fyrste & þe secunde and so forth of þe þridde generaciouns
& eyres? til he were siker þerof Ryzt so he schulde besien hym to purchasin a resting place
for his soule of þe ryzte eyres of heuene þo ben pore nedi men in spyryzt þat þu knowist
Of whiche spekith crist in þe gospel þus *Beati pauperes spiritu quoniam ipsorum est regnum*
celorum Blissed ben pore men in spyryzt for here is þe kingdom of heuene Therefore dauid
seyth *Beatus qui intelligit super egenum et pauperem? in die mala liberabit eum dominus*
Blissid be he seyth dauid þ^t *takith heede on þe pore nedi man for þane god schal delyueren*
hym in euyl day of dome But *summe recchin nout to whom þey zeuen? so it be in þe name*
of god And *it semyth bi resoun* þ^t *he is more bounden to releuyn þe pore nedi man and*
neyzebore þ^t *he knoweth in myschef and may nout helpin hym self? þan hem* þ^t *mowen gon*
abouten & trauaylen for here sustenance Herof spekith Crisostum þus *zeue to þe nedi*

man nout to þe skipinge þ^t þou be nout cause of lesinge of his soule þorw þi mony zeuyng
& his euyl spendinge And þerfore ryzt as þu schuldest leefin þin bodily purchas but ȝif þu
haddest cesinge of þe ryzt eyres. On þe same maner þu schuldist lefe þi gostli purchas but
ȝif þu haue cesinge of þe vnryztful eyris of heuene þat ben faytors and false pardoners.
drunkelew folk flaterers and lyers. For poule seyth þ^t þey han noon heritage in þe kingdom
of god^t but of þe deuē For þe deuē is a here seith holy writte and fader & findere of it.
Johannis viii^o. And so eche man þ^t zeuith his good to swiche men þ^t wolen spendin it in
synne of glotonye. lecherie & drunkenesse & so of oþer synnes^t is cause of lesing of here
souls For paraenture ne hadde his good & his ȝifte ben^t þey schulden han had noo
cause forto a synned^t but rapere a ben good cristene men And þerfore eche man þ^t wole
purchase a sekyl place in heuene^t take he cesing of þe ryzte eyris^t þ^t ben þin pore & nedy
neyȝeboris. and visite hem wiþ þe seuene dedis of mercy of whiche þu schalt ben apposid
of at þe doom. As crist hym self seyth. Ne he þ^t blasfemyth settith no pris to worschepin
corseyntis but onli on dede ymagis þ^t mowen nout helpe Ne hath no trust in preyere ne in
suffragijs of holy cherche . . . (l 21) Ha₃, to corsayntis . . . ymagis om Do Ra, to
seyntes Anc Ry, to cors . . . ymagis] to pore bedrede men La; ne . . . ymagis] ne to (gon
om Ff) holy viagis in batyng (lessyng Ff) of his sennys ne hauith no trist . . . As Ff, ne
to holy viagis No, ne be worchepyng of holy ymages Ha₃.

21. or he þat hathe no tryste in pr. Anc; hath . . . cherche om. Ha₄; & in suffragijs om.
As Ff, for as moche as] becawse Anc, for cause Ha₃.

22. lessid] lawsyd Anc, lyssed Ra, liztytt Ry; his dissesse] his peynys (peyne) As Ff Ha₃,
Ha₄ No; as he wolde haue bene Anc.

23. vice om. As Do Ff Ha₃ No, & seyþ þus om. Anc, & seyþ om Ry.

24. & indignacio om. Do Ha₃ Ha₄ No Ra, & indignacio & clamor & blasfemia La;
tollantur Anc Ha₃; 4^{to} x^o ca^o Ha₄; om. translation Anc Do Ha₄ Ra Ry.

25. bitterness & ur As La; Indignacion miche rangelng & blasfemie be put awer from
ȝou Tak heed^t for it is to miche vsid in þis world La

27. sorow þat os a man is sorofull in hys herte þat a nother . . . Anc, a (oo) man As La;
when ony other fares Ha₃.

28. or ellys þe gladdyr that . . . Anc, or þe chevenesse and gladnesse Do, þe gladnesse
(þ^t) he haþ ȝif (þat) he f. Ff Ha₃, þ^t anoþer fareth Ra, when he f. Ha₃; lyke Ha₃

29. For ryzt as it greuyth þe hownd om Tc; it om. Do Ha₄; a man] he Do Ha₄

30. & ellis . . . berken om Ha₄, yit he wol berk Do Ra.

31. vp on hym om Ha₄; Ryzt so an enuious man is aggrieved with anoþer man þat goeth
Do Ha₄; þ^t a noþer þat goth be syde . . . Tc.

32. þowh . . . harm] þow (all om. No) he doo (hym om. No) noo(n) harm Ha₃ No; be
syden him] bi Ff; & om Do Ha₄ Ra

33. om. Do Ha₄ Ra; hys awyn neyhȝ Ha₃; spekys Ha₃.

34. euyl . . . cristyn om. Do Ha₄ Ra; his conducyon Tc; þat hee wille . . . Anc As Do
Ff Ha₃ Ha₃ Ha₄ La No Ry Tc.

35. presense Ha₄; fawne hyme vppe & donne with his tayle Anc, f. vpon hym & waggyn
w^t his tayl As, f. hym and wagge his taile vpon him Ff; woll fawne Do Ha₄; vp on om. Ha₃;
but] And Anc Do Ry

36. as þe mannys bak is turnyd As, as þ^t man (he No) is turned þe bak Ha₃ No, has he
(þe man La) has turned his bak Ha₃ La, þ^t same . . . hele] þe same man wol he byle by
the hele Do Ha₄, wil gon and take him be þe helis Ff, wil goo (and Tc) bityn hym . . .
Ha₃ La Tc, wil berk hat hym or bite hym be the h. Ha₃; helle Anc, helis La.

37. no enuious man Do; present Ry, he spekith fayre As.

38. w^t his tonge to him As Ff, to hym w^t hys tong Ha₃ No; alsone as Anc, onon whanne

Ha₃, þ^t same man] he Ff Ha₃, his b Anc Ha₃ Ha₃ Ha₄ Ra Ry þe b La Tc, þe enu man] he Ha₃

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1 & to spekyn euyl of him om Ha₃

2 in hys absence And so says dauid (þe prophete dauid sezt No) of þis wice (on þis wise No) Loquistur (Loquentur No) pacem cum proximo suo mala autem in cordibus eorum (suis No) They speke he says pece w^t there tonges (nheyebour No) and wykkydnes (is om No) in ther hertys and Salomon in prouerbyes E(?) 3^o c^o (xiii^o c^o No) counsels (in his bok No) and says thus (1 3) Ha₃ No, to fle om Ra

3 cons the Do Ha₄, seith Ff Ra, in his bok of prouerbis om Do Ha₄, only in his bok Anc Ra Ry, in his prouerbis As Ff La, & sayþ þus] om Do Ha₄ La Ra, qwer he s þus As, and conseihþ þus Ff, in þis wise Ra

4 iracundo & inuido Ha₃, desideras Anc As Ff Ha₄ No, cibum Do Ha₄, illius om Anc Do Ha₄ Ra Ry

5 translation om Anc Do Ha₄ Ra Ry

6 of hise metis Ff Ha₃ Ha₃ La, mizt a man aske La, a demawnde om La, a question a demawnde Anc, a question Do Ha₄ Ra, how he mizte so kepe him in þis hzf La

7 scholde om Anc, hade enuye Anc, schulde enuye w^tþ him Ff, non enuye As, (And) thys same question Anc As Do La Ra Ry Tc, (And) This questoun Ff Ha₃ Ha₄, þe same (questyoun No) Ha₃ No

8 Pilate Do Ha₄, as blesensis] om Ha₄, as a clerk þ^t hit petrus blesatis (blasence Ff) rehersit As Ff, as (a clerk No) petrus blesensis rehersed (seipe Ry) Ha₃ No Ry, as clerkys reh Anc, & est petrus bles om As Ff Ha₃ No Ry, & est petrus blentensis Anc

9 ep 69 om As Ha₄, ep xla 1x^a Do, ep^a vi^a 9^a No, And Socrates dysciple] And he seyð thus Ha₄, And socr sayde to hys dyscypul(s) Anc Do Ha₄ Ra Ry, & seyde a zen om La

10 to hys dysciple] þus Ha₃ No, to hys dyscypule thes wordes Anc, to hys d þus As Do Ff Ha₃ Ry Tc, Esto] Est Anc, En Do Ha₄, Et Ra, Esto mulier inquit Ha₃, quia nullo in hoc seculo caret inuidia Tc, translation om Anc Do Ha₄ Ra Ry

11 a wrechche or a coward Ha₃, a wrech in thy(n) lyfe Ha₃ No, be he seith þuself mischeuous (he seyþe be þiself a wrecch Ff) for only misese (wrecchidness Ff) fairht enuye as qwho seytz if þow schape þe to lewyn in nede or mishese (miserie Ff) fewe men or none wil han enuye w^t þe As Ff

12 but alonely he þat is wreche Ha₃, but onleche he þat is withoutyn vertu þat is to seyne a wrecche No

13 þe whiche as om As Ha₃ Ry, tytylde (told Ra) here be name Anc Ra, here ynamed as Do, here calde be name Ff, ent be name as Ha₃ Tc, þe which ben þers La, and ben these No

14 Gladnesse of an noþer mannys myschef om Ha₄, Gladnes of euil Ff

15 heuynesse of welfare Ff, Sorynyse of anoþer mannys welfare or boncher Ha₄, Bacbytyng Heuynesse of hys bonchef sowyng of dyscorde Tc, bonchepe Ha₃

17 Schewynge of discorde Anc

18 Gladnesse of euil and of anoþer Ff, a man] he Anc, seeth] seiþ seth La, seith No

19 his broþer] anoþer Ha₃, a man Ha₄, lese his good (or) his frendis fallyn (falles) As Ff Ha₃ No

20 in sekene or (in) angur or in dawnger of l Anc Ff, in siknesse or in anger or in desese or dawnger of l As, in seknesse or in pouerte in slaundre in anger or in daunger of lordcheþ or in ony oþer desese Ha₃ No, in sykynysse or yn pouerte, om the rest Ha₄

21 dissese om Ha₄, & ioyful om Do Ha₄ Ra, & joly Ff, man om Tc

22. & seyþ þus om. La No, þus om. Ha₃ Ha₄ Ry, in om. As No; *punitus* Tc.
 23. *prou. 18* om. Ha₃; 18] *xviij* Do, *xvij* No; translation om. Anc Do Ha₄ Ra Ry Tc; . . . glad of oþer man fall into . . . Ha₃.
 24. *exchape* Ha₃; but (þ^t Ha₃) he xall be *punschid* As Ha₃, he schal not ascepe *unpunschid* þerfore La; þerfor þus braunche . . . As Ha₃ Tc.
 26. be þo men . . . to gydere] betwo men luffyn togedyr Anc, be þo men þ^t leuyn in charite togedere As, . . . þ^t loke hem tog Ry, . . . þ^t loueth well tog. Do Ha₄; hem om. Ff Ha₃, & a cordin in charyte] om. As, & acordes togedyr Anc; & a cordin om Ff.
 27. be þe strengis] be þe stryn Anc, of strenges Do Ha₄; as yt doth þe synges of an harp Tc, ac wel togedre in t. As La, ac. weel togydere in good tewne Ff, þat arn in toon Ha₃, þat acorde togydre an acorde in charite as it do by þe stringis of an harpe þ^t acorde to gedere in tune Ra, For seynt om. Anc.
 28. om. Anc; est . . . *moralum*] om. Do Ha₄ Ra Ry, in his moral As Ff Ha₃, & est *moralum* No, *Et est primo prologo mor.* Tc; in *prologo* . . . Ha₃.
 29. wel . . . twne om. Anc; for lette one stryng of þe harpe . . . Anc; þerof om. Anc Ha₃, schal om. Anc.
 30. streng om. La; his cons. & om Ry; is his consonawnt & a cording] is consonante acordynge Anc, is cons. *acordes* (acorde) Ha₃ La No, is cons. and acordant Do.
 31. wyll & be meuyd Anc, xal be sterid & meuyd yn þe t. As, streded ad be meued in þe toon Ha₃, & stere & meue at þe t La, streynyd and be melodius in þe touch No.
 32. gostly] goodh Ff, for lette . . . Anc; be in bodelye sekenes Anc, be touchid wel w^t . . . As Ff Ha₃ No; w^t eny seknesse (om bodely) Ry.
 33. anoon as anoþer trewe cristyn man therof hayth reuth & compassion in hys herte Ha₃, anoon hath another good cristene man þerby & þerof rewthe and haþe compassyoun in his herte No.
 34. steryd] om. Ry, touchid (þer by As) As Ff; Thus ferde seynt om. Ha₄; This felt Do, þus dede Ha₃, þus seide Ra, þu fard Tc.
 35. om. Ha₄; þus] om. Ha₃ No, thes wordes Anc; *firmatur* Tc; . . . *infirmor quis scandalizatur* & *ego non vrer* Ha₃ No; 2^a ad corinth x1 om. Anc.
 36. om. translation Anc Do Ha₄ Ra Ry, x^o Do; (or Ha₃) who is slaundred and y byrn nozt and therefore forthermor ad Jo. (Romanos No) 12 he taght men þe perfeccion of chrite (charite No) and sayd thus. *Gaudere* . . . (l. 37) Ha₃ No, & þis maner om. Ha₄.
 37. om. Ha₄; where he said þus Ff; *Gaudere* As Ha₃ No.

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1. om. Ha₄; *flere* Ha₃ No, *flere* &c As; *cum flentibus* om. As; ad Romanos 12 om Ha₃ No, 12 om. Anc, om. translation Anc Do Ha₄ Ra Ry; We owyn to 10izen (enoye Ff) & gladyn w^t hem . . . As Ff, 1-2: That is to say (As who seizt No) charite is to glad (to be glad No) to (with No) hem that be glad and to wepe (to be sory and wepyn No) w^t them þ^t wepe (ben sory and wepyn No) Ha₃ No
 2. þ^t ben wepyng As Ff Ha₃ La Tc, & sory As, and sorweful Ff La; . . . ben wepyng and sorweful. Bakbytyng. Off backbytyng Albert seyth. þer is a fowle þat ys callyd *Auriflue* þe on fote hath talons long & scharp to hold þe oder brode to swymme þis brydde is nowt in þe eyre now out of þe erde now in water ryzt so a bakbyter hound bytyzt (breaks off at the end of f 251^v) Tc
 3. Heuynesse is when . . . Anc, Heuynesse (of welfare Ff) is of anoþer manys bonchef as þus qwan a man s As Ff, Heuynesse ys anoþer mannys bonchef ys qwan . . . Tc; bonchepe Ha₃, boncher Ha₄, his broþer and his euen cristen La; seyth anoþer þ^t encr Ha₄, encresyn om La, encresid As
 4. in vertues in good name in gettynge . . . Anc, in vert. or riches or good lowe or getyng . . .

Ha₃; in getyng of good loue om. Do Ha₄, of good loue] of good name Ha₃, of good los No.
 5 in . . . hap om. Do Ha₄ Ra, wynnyn of wirching La, wynnyn of worschepe oþer monye
 or good happe Tc, happ of fortune to the world (word No) Ha₃ No; and he is thefor (þerof
 No) heu in hert Ha₃ No
 6 cawtelys] om. As, awyle Anc, cawteles and wyl (whylys Ha₄) to hynder Do Ha₄,
 sleghtes and cauteles (cautehs & sleyhs) Ha₃ No, þ^t he may hyndryn hym & aperyn As
 Ff, & to appere him of his goode name Do Ha₄.
 7. . . name and þer (þis No) is opyn enwye (euye No) Ha₃ No, bronche] maner Anc Do
 Ra Ry, pride] enuye Anc As Ff Ha₃ Ha₃ La No Ra Ry Tc, Of þis (maner om Ha₄)
 speketh Do Ha₄, þe philsophre S Ha₃, Socrotes Pf, Sorates No, Sacrates Tc
 8. & pomtur om Ha₃ No Ry; in libro (de prou om Ha₄) ph. Anc As Do Ff Ha₃ Ha₄
 La Ra Ry; in libro de prouerbys and says Ha₃ No, in h^o de prouerbis apostolorum Tc;
 So om all MSS except La, he wuld he says þat . . . Ha₃.
 9 thayre eyne to see & eyrys to here Anc, gode citees Ha₃ No.
 10. here hertis] suyche maner heretiks As Ff, þe heretik(es) Ha₃ No, & þe more ful of
 hare om Ff
 11 seyng & heryng] seyng Ha₃ No, heryng Tc; of here menys w. No, Iuel fare La
 12. prayeth his br. Do, qwen a man is fayn of anoþer man beyng in way of slaundre Ha₃;
 spekith be his broþer beweye of disclaundre No, bereuyth his broþers name . . . Ry; slawndrike
 As
 13. be it soth be it les As Ff; feynynge falce om. Ha₃, talys (all om. Ra) aboute Do
 Ha₄ Ra; & beryng . . a bowte om Do Ha₄ Ra, and beryng fals tythynges (euyl
 tydyng No) and counsel (of conseil No) þat Ha₃ No, euyl tydyng (tidyngis) As Ff La Tc;
 tythyngys Anc
 14. dyscoueryng counsaile Anc Ff, disc of conseyl Ra, bewreyng c. As, discryuyng c. La,
 dyscoueryng consaile þ^t zuld be knowe Tc, . schuld be hyd / trowthe þat and hyd trowthe
 þat schuld be know Ha₄, hydyng] hyndring As No, hyndred Ha₃; schold be hyd . .
 trewe om. Tc.
 15 þ^t . . knowe om. Tc; preysyng of hym . . . Tc; lackyng] hindring Ff, bakbytyng Ha₃
 No, rebewkyng Ha₄.
 16 and bacbiting turnep eche good word . . . Ff, and turnep La, only euery good dede
 Ha₄, only ich good of him þat . . . La, of him þ^t he hatith om Ha₄.
 17. he om Tc, firste entent Anc, þis braunch of onuye is ful comune La; þ^t is ful comyn
 a mongis worldly men om Anc Do Ha₄ Ra Ry; rith comoun As.
 18 amonge vs wordli men Ha₃, ay amang w m Ha₃, among þe peple and worldli men La,
 among þese wordly men No; teches Anc, towchyng Ha₄ La, take þe l c Tc, Deteriores]
 declares Anc, Detractores Ha₃
 19. he says Anc Do Ha₃ Ha₄ Ra Ry, it seyith No.
 20 of mennys good om. Anc Ff, & þe skyle is] om Ff, & skyl why is þis For . . . Do
 Ha₄, cause why a mannes good name is more bettyr & more worthye then his catell or his
 goodys Anc, wres (wers) for a man for to be fornomyn (to lese Ff) his gode los þan his catel
 As Ff, werse to take fro a man hys good name or his good fame þan . . . Ha₃, wres for to for-
 nemyn a man his good name and his fame of his gode los þan . . No
 21 loos] name Ha₄ Ra, a man of his gode los Ry, of his catell Ry, his catel & his good]
 hys gold or hys (oþer om No) good(es) Ha₃ No, & his good om As Ff; þe wise man S No,
 in his bok om Anc As Ff Ha₃ Ha₄ La No Ra Ry
 22 Melius est homini . . Do Ha₄
 23 22]23 La, om. translation Anc Do Ha₄ Ra Ry; to haue a good name Pf, many ryches
 in þis world La.

24. *schewynge of disc.* Anc; *g. & makith enuye & enmyte & debat amongis hem* β^t As; *g. & m. enuye and enmyte amongis hem and debate* Ff, *g. & m. enuy and discord (enemyte No) betwix (betwen No) parties* Ha₃ No; *hem] men* Anc; *at bate* Ra.
25. om Ha₃ No; *þat before were felowes & frendys* Anc, *þat bfore haue ben fel. or fr* La; [*debate*] *pourgh fals tales þat arst were frendis* Ff, *by tytelyng of talys* Tc; *fals talys* Ha₄; *of pryvey enuy þat he hathe to. . .* Anc, *for]* or As, *or priue enuye to some of þe parties and enmyte* Ff.
26. *enmyte . . . parties* om. Ha₃ No; & *enmyte* om. Do Ha₄ Ra; *to some men of þe p.* Ha₄; *Off thys spekys* S. Anc, *Of þis man sp.* S. As, (*And Ha₃*) *of þes men sp.* S. Do Ha₃ Ha₄ Ra Ry, *And of þo sp.* S. No; *of enuye* om. Ff Ha₃ La Tc
27. *in þe bok of his prou.]* om. Anc Do Ha₃ Ha₄ La Ra Ry Tc, *in his prou.* As Ff No.
28. *after]* om. As, *amongis* Ff, *abouen* La, *wickid* om. Do Ff Ha₄ Ra; *after . . .* β^t om. Ha₃; *god hates most hym* Ha₃, *he lothyþ . . . man* om. Do Ha₃ Ha₄ Ra, *he lothyþ gretly & om.* No, *hee hates grettely and lothes specially* Anc, *god hatyþ & loþyzt greeth & speciahl* La, *god hatith lothyzt & hatyth specyally* Tc; & *hatith specialy]* *he hatith* No.
29. *alle such men os sawe d.* Anc; *specialhe is þt man . . .* Ff; *þe which . . . discord]* *ben tho þat sowen d.* Do Ha₄ Ra; *his* om. As Do Ha₃ Ha₄ La Ra Ry Tc; *breþeryn]* *þepull* Anc, *broþer* Ha₃.
30. *what man therof þat sewes discinncon* Anc, . . . *breþeryn qwer he sowyd þe sed . . .* As, *what therfor þat sowen diss.* Do, *Wherfor he þt sowþ . . .* Ff Ha₃ No, *he þerfore þt sowythe diss.* Ha₄, *sowþ discord & discencion between parties þat be frendis* La; *schoweth diss.* Ry; *thee seed of diss. or of discord* Ha₃, *þe seed of discorde or dyssencyon* Tc, *he is namyd þe chylde of þe fende dowltes* Anc; *þe fendis sone & his child* As Ff, *in þe deueles service and chylde of þe feur of hell* Ha₃, *þe deuelis tylhere & child of þe feer of helle* No, *þe dewelys chylde* Ha₄.
31. *dowltes* om. Do Ha₄ Ra; *for why . . . þes* om. Ha₄; *why* om. As Do Ff Ha₃ Ha₃ No Ra Ry Tc, *for why he is om.* Anc, *is om.* Ha₃; *to crist prince of pite* Do, *to cryste and to hys techyng* Ha₃ No.
32. *which þt sayþ þus in þe gospel* om. Ha₃ No; *for holy wryte seythe* Ha₄; *Benedicti(?)* Do; *vocabuntur* om Ry.
33. *M^t 5* om. Anc Ha₃, *M^t sexto capitulo* Ha₄; *translation* om. Anc Do Ha₄ Ry; **Ra breaks off after M^t v^{to} cap^o at the bottom of f. 13^v; blessid mote þey be** As; *makeris þees* Tc.
34. *called* Ha₃; *godis sones* Ff, *the sonnes of god* Ha₃, *godes sones of heuene* No, *crystes chylðren* Tc; *for her goodnesse* om. Ff La, *for here goodnesse for þei ben in þe contrarie to þe soweris of discord* No.
35. *a syn* Anc; *a vice þt rotyth* As; *of him sylf* om. Ha₄, *to him self* Do.
36. *or he serue the w.* Do Ha₄ Ra, *in tyme desiryng* . . . As, *some time desiring* Ff; *only eese]* *bot (onliche* Ha₃ Ra Ry) *bodely esse* Anc Do Ha₃ No Ra Ry, *but bodyly elee and ese* Ha₃, *but oonly reste & ese* La, *but only bodily ese & rith loth to trawayle but 3if he be constreynyd þer to & þt man þe qweche is* (l. 3) As.
37. *That man in thys vice is lykynde* Anc, *zeuþ him* La; *for þis skile* om. La, *for þis reson* Anc.
38. *leuyth* Tc; *his* om. As Ff Ha₃

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1. *bot iff he be constr.* Anc Do Ha₄ La; & *zet onis more]* om. Anc Ha₃ No, & *also* As Ff, & *zet (r1zt Ry) euermore* Do Ha₄ La Ra Ry Tc, & *zet ouermor* Ha₃.
2. *as þe maysturs of pr . . .* Anc, *as barthal (Bartolomewe Ff) (þe Ff) mayster of pr . . .*

As Ff, as þe boke of prophecyes (þe properteys Ha₄) reh Do Ha₄, as Bertilmewe (bartholomeus No) de proprietatibus telles Ha₃ No, as the maystererys of prophetys reh Tc, seys Anc, telliþ La, & est bartholomeus om As Ff Ha₃ No

3 libro 18] om Ha₃, xviij^o c^o No, libro 16 Ry, Riþ so it farith be a (þ^t, þe) man As Ff Ha₃, jaryþ om Do Ha₄, that man Do Ha₄ Ry, moche om Do Ha₄

4 for he luffes (wele om La) Anc La, he lowes so wel bodyly ese þat hym is loth Ha₃, (and) him is lothe Do Ff Ha₃ No Ra Ry Tc, he is slow & loþ La, bot yff Anc Do Ha₃ Ha₄ No Ry Tc

5 grete nede Anc, it om As Tc, for iff he Anc Tc, bot a slow p Anc Do Ha₃ Ha₄ No Ra Ry, a htell slowe p Do Ha₄, a wonder slow p La, but slowly As, a softe p Ff

6 he haþ as leef come to om Ha₃ No, thow he com (to No) late he gywes no force he wuld haue a schort messe or (ellys om No) noon Ha₃ No, to rathe] to sone Anc Do Ha₃ La Ra Ry Tc, sone As Ff, he hade also leuere here no messe os for to here messe Anc, sone & as leef to here As Ff, no masse as to heren (ony om La, a Tc) masse Ha₃ La Ry Tc, no masse or any masse Ra

7 but world om Ha₃ No, but al only for to askuse Tc, for eschewe & schame Anc, but 3if it be (al) only for schame of the word As Ff, to enchue þe sch Ry, Owte of] but of No

8 this slouthe Do La Ra, thys synne of sleuth Ha₃ No, vii Ha₃ Ha₄ Ry, which as] om As, which ben heer writen (in this htel tretys om Ra) Do Ra, þat arn þer Ha₃, þ^t ys to say Ha₄, þe whiche ben þeis La, wiche þat arn rekned here No, (en)tytylde be name (as) Anc Ff Ha₃

9-16 slugnesse ydelnesse dylaynge wanhope & tendyrnesse reclesyd arwenesse heuynesse Tc 9 Slawnes Anc 12 Rechelese Do, Br begins again with Recheleshed, 14. Ardnes Ha₃

10 to slepe mochil] to lyue in reste (os thus Anc) for to slepe much Anc As Do Ff Ha₃ Ha₃ La No, to slouth to lyue in rest to slepe moche Ry

11 late god om Ha₄, comynge om Anc

12 hauyng om Anc, no swetnes in prayers seyng nor in bedis byddyng Anc, non sauour (ne Br No) swetnesse in preching ne in bedis b Br Ha₃ No, no sauour in redyng of holy writ ne in bidding of b La

13 ne no masse om Ff, in masse om Do Ha₄, nor (ne La) in deuocion Anc La, in matynys nor in euesong Ha₃, in matynys in masse ne in euesong seyng ne heryng Br No.

14 Thys vice deuocyon om Do Ha₄, and drawythe hym sylfe away fro god for þes vyse Ha₄, drawith] struieþ La, fro god and holy chvrche As Ff Ha₃ Tc, fro god in holy cherche Br No

15 holly & no wonder om As Do Ff Ha₄, holly] om Br Ha₃ La No Ra, allonly Anc, for þe wyse man (seyth Ra) caton Anc Br Do Ha₃ Ha₃ La No Ry, & þerfor (herfor) seyth þe wys man Caton As Ff

16 seyde þus to hys sone] (& Ra) spekys here (of Do Ra Ry) and seyde to his s Anc Do Ra Ry, spak of this vice to his sone Br No spak herof and seyde þus to his s Ha₃, tagh and spake of þis and said thus to his s Ha₃, seiþ La, to his sone on þis maner As, Nam ministrat Plus esto Tc

17 Nam ministrat om Ha₄ La, translation om Tc

18 wake mekell Ha₃, yf þe not to sl Ry, gyffe the to no sluggesnes Anc, not moche (to mykil f) to slep As Ff, & slugg] in slugnesse Br Ha₃ No

19 For cild or man] om As Ff, what childe Anc, For ouer moche reste nouschit (norissch)þ vices & wickidnes As Ff, or woman Ha₄, in longe reste shal take fylthe (felde No) & nurshe moche wykkydnesse Br Ha₃ No, myche reste takes he fedys mych wikkednes Anc, mochil wickidnesse] miche heuynes La

20. *in softe cloþynge*] om No, *in ese softe cl.* As Ff, *in nessche* om As Ha₄
- 21 om As Ha₄; & *plesaunt beddyng mony tymes whesched oftyntymes bathede* Anc, *in his beddyng he muste ofte be w. softe cloþing and in his beddyng he muste ofte be waschyn* & *oftyn bathyd* No, *soft b.* Do Ra Tc, *softe & nesche b* Ha₃, *he wyl oftyn been wasched* Ha₃, *ofte be bathid . . . kempt* om. Do Ra, *ofte kempt and kercheuid & cherschid* La, *ofte (3)] softe* No.
- 22 & *kembyde hysse foule karyon flesche so tenderly & esely cheresynge hitt* Anc, *he norisschþ* . Ff, *he ch so the tendyrnesse of his ft.* Tc, *tenderlyche* om As No, *his flesch* om. La, *þ^t he may noþing suffre for the loue of god* As, *þat he may suffer no thyng that is harde* Do Ha₄ Ra.
- 23 *ne . . . lewynge* om. As; *ne noþyng þ^t is h] ne no towchyng þat is h.* Tc; *scherpe nor herde* Anc; *woll warde* Anc Ff Ha₃ Ha₃ Ha₄ Ry Tc, *wylward* Ra, *lyzinge be hard mete* Ra.
- 24 om As, *be] w^t Do* Ha₄; *on] or* Anc, *lyteris* om Br No, *lyggynge . . . cloþis* om Do Ha₄ Ra, *owt of lynnyn cloþis* om. Anc, *oute of thys lyn clothes* Ha₃, *loth out of his lynen clothis* Br No.
- 25 om As, *knelyng . . . feet* om Do Ha₄ Ra, *harde grounde* Ff La.
- 26 om. As, & . *disciplynys* om. Do Ha₄ Ra, & *taking . . . Ff, & takinge of . . .* Ha₃ Tc, & (*in*) *takyng no scharpe d* Br Ha₃ No, *taking hard d.* La; *He þ^t . . . his* om. Anc Do Ha₄ Ra Ry, *so] þus* La.
27. *body suffre* om As, *body . . . þ^t om* Anc Do Ha₄ Ra Ry, *his body & hys flesch]* *his flesch* Br Ha₃ Ha₃ La No Tc, *ne may* No, *fallyth in þis vice* om Anc Do Ha₃ Ha₄ Ra Ry, & *so he fallyþ . . . As Ff, synniþ foule in þe synne of slugnesse* La
- 28 *and (om This vice) folwþ* La, *this vice folwyng most dothe þo men þe quech* Tc; *most þo men]* *many men* Anc, *om most* Ha₄, *moost hem* La, *which . . . kyngis courtis* om Ha₄, *nursschid]* *veresched* Anc, *norshid and broght vp (forth* No) Br No.
- 29 *or in lordis curtis* As, *ofer in ofir grete lordis courtis* Ff, *as seith the gospel of seynt luke (7^o ca^o on this wyse* Br No) Br Ha₃ No, *in þe gospel* om As Ff, *in þe gospel of luce* Do, *luce 7 om* As Ff Ha₃, *vi¹⁰ cap.* Do Ha₄ Ra
30. *Wher . . . þus]* om. Anc As Br Do Ha₃ Ha₄ No Ra Ry, *whan he setþ þus* Ff; & *in del* om Do Ff
- 31 *translation* om. Anc Do Ha₄ Ra Ry; *Thes been seys cryst that . . . Ha₃, Men þ^t usin gay cloþing and lyuin in delcis . . . La; arn gay in clothyng . . . has ther lywyng or ther dwellyng in kynges houses* Ha₃.
32. *ben duellyng in kyngis h* La, *haue her lykyng in kyngis h.* Tc; & *ben dwellyng þer (in* Br Ff No) As Br Ff No, . . . *in kyngis housis ben dwellinge* Ha₃ Tc; & . . . *dwellyngis* om Ha₃ La.
- 33 *This vice]* *þis synne* La; *ful perlous* As Ff La, *as . . . Jerom]* *os seise seynte Jerome* Anc Do Ha₄ Ra Ry, *it* om Br No, & *est in epistula* om As
- 34 *centesima Julianum* om As; *centesima xviij^a* om La, *Cxviij* Anc, *ca^o xviij^o* Do Ff Ha₄ Ra, *12 c^o* Ha₃, *1^a. 17^a* viij^a No, *Wher he seyþ þus* om Ha₄.
- 35 (& om Br No) *quasi impossibile* Anc As Br Do Ff Ha₃ Ha₃ Ha₄ La No Ra Ry; *quid* No, *moriturus &c* Ha₄, *om. the rest, de]* om. Anc As, *in* Ha₃ Ra, *transeat* Anc As Ff Ha₃ Ha₃ No Ra Ry Tc, *inseat* Do
- 36 *translation* om Anc Do Ha₄ Ra Ry, . . . *hard & as who setþ vnpossible þat* La, *as a þing* As Ha₃.
- 36/37 *þ^t xal dizen & passe fro delhtis gon azen in to delhtis* As, *that shal (xuld* Ha₃) *deyn schulde (schall* Ha₃) *passe . . . Br Ff Ha₃, þ^t he þ^t schal deyent* *passen from delcis azen to delcis* Ha₃ Tc.
- 38 *but of vanyte* Ha₃ No.

39 and to labour or traueyle w^t owten prophett Anc, and wreke Ry, and werkyth Tc,
as pleyng chesse om La, at þe dees om Do Ha₄ Ra, at þe d & at þe hasard La

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1 and alle other gammes or playes Anc, in wiche arn non profett Ha₃, that ys no profyght
Br No, if thay be vsyde Anc, He that suche vseth Do Ha₄, who þ^t vsith it Ha₃, for
who soo use tham Ha₃, the queche use out of Tc, it vntyme om La
2 owte of tyme and (owte of om Ha₄) mesure Anc Ha₄, oute of mesure & vntyme Do Ra
Tc, leuyng om Anc, and lewes Ha₃ La, therefore euere creature schulde drede thys vice
& take hym to a bettur occupacyon In (1 3) Anc, he fallith in þis vice] om Ha₄, (he)
doth synne As Ff, (he) trespassyth gretliche Br Ha₃ No, fallþ in synne of ydylnes La
3 in þis vice (1) om Tc, In] Is No, þis trespas Ff Ha₃, wiche synne La, trespacen]
fallen Do Ff Ha₄ La, be Ha₃, fallen alle þo men and trespasseth both lered & lewde
Do Ha₄, falle alle þo and trespase gretly lewid & lerid La
4 þan (for to Ff) ben idel As Ff, they ben ydel Br No, is om As
5 lasse worth] losse Anc, profitith noþer to body ne sowle As, not profitable to body
Ha₃, And þis vyse Ha₄, Of þis synne of Sodom La, spekythe god almyzthy & seyth þus Ha₄
6 & seyþ þus om La, fuit iniquitates Do fuerunt iniquitates Ha₄
7 sat panis] panis habundancia La, ipsius om Do Ha₃ Ha₄ La No Ra, r6] 17 As,
xj Ha₄, Of this sodome was þe w Do, Thes bethe þe wykkydnesse of þe syn of sodome Ha₄
8 pride] pride and wickidnes Ff, of mete & drinke] om Br Ha₃ No, of mete Ha₃ La Ra
Ry Tc, habundaunce & ydylnes La
9 þis (was om Ha₃) od As Br Ha₃ No, wyse man Br Ff No, trew men Ha₄, of þe p .
moche om Do Ha₄ Ra, pynymys lawe As, lawe om La
10 more lawe om Do Ha₄ Ra, man Ff, for why om Br Ha₃ No, for La
11 a poet La, the pote o Do, oudie om La, þe poete seith þus þe quiche was a paynym
As Ff, which paynym om Do Ha₄ Ra, & est in libello om Ha₄ La
12 de remedio amoris om La, ocium Br Ff Ha₃ No, tollis No, perire Anc As Do Ha₃
Ha₃ La Ra Ry, perierunt Ff, perirunt No, perierint Tc, perirunt Br, libidinis arce Et
pareunt vicium qui nominantur aque Anc, cupidus artes As, translation om Anc Do Ha₄
Ra Ry
13 If þou ben in ydylnes alwey þane is it nedful þat þi craftis perische La
14 þ^t is unlesful om La, in on of his pistils] om Ha₃ Ha₄, in thys pistyll Anc, in his
epistle Do Ry, in hys pistel Ra
15 boni operis om Ha₄, facite Ha₂ Tc, non te inueniant inoccupatum Anc
16 non exercicio om Ha₄, Nam enim non facilius Anc, Nam enim facilius
Do, boni Ha₃ No, om translation Anc Do Ha₄ Ra Ry, Do euermor he says Ha₃
17 alwey om Ha₃, deuil La, may om La
18 of þe deuyl om Br No, For þ^t man nott lyghtly in temptacion Ha₃
19 whom that the fende fyndith in good occupacion Br Ha₃ No, þat zeuþ him to hols
ocupacion & good werkis La
20 to his godward As Ha₃ Ra Ry, to his god Do Ha₄, toward the seruyse of (his) god
(good No) Br Ha₃ No
21 ne to him euincr As, ne to his euencristneward as he ouzt for to done Ff, as þus om
Anc Do Ha₄ Ra Ry Tc, And þus Ha₃ La & takes Anc Do Ha₄ Ra Ry, to (þe) kyrke
(churche) or not (no) Anc As Br Do Ff Ha₃ No Ry Tc, to ch or noon La Ra
22 wheþer he he om Do Ha₄, wheþer he here matynys or noon om Br Ff Ha₃ La
No Tc, h ony matynys or noon matynys Ha₃, h matens Anc Ry, h matynys or euynsong
or not As

23 *whether he here masse or no masse*] om Do Ha₄, or messe or notte (no) Anc Ry, or messe As, *whether he h masse or not* Ff Tc, *whether he h ony masse or noo masse* Ha₃, *whedyr he h masse or noon* Br Ha₃ La No, *And so he þat doþ not his deuer to w* La, *his power* Ha₃, *to knowe* Anc

24 *power* om Anc Br Do Ff Ha₃ Ha₄ Ra, *be sydyn hym* not om Anc Do Ha₄ Ra Ry, *by hym* Ha₃, *be þey sek* not om As Ff, *be þey seke or hole* Tc

25 *seek* not nedy om Anc As Do Ff Ha₄ Ra Ry, *be þey nedy or noon* Ha₃, *whedyr þet be* Br No *ne whethyr that thay farre* Anc, *fare he wel or nozt* (no) Do Ha₄, *fare þet wel fare þet euil* Ff, *fare þey wel or not* Iuel La

26 *hee takes no (none) hede* Anc Do Ha₄ Ry, *he wil takyn non hed* As, *he taketh no kep* Br Ff Ha₃ No Ra Tc, (he om) *takþ no kep to such þengis* La, *he ta* end of Ha₃; *but to him self*] to no creature bot to hyme selfe Anc, *but alwey ageuyn to him self ward* As, *haþ* om La, & *to no body ellys* om Anc, & *to none oþer* Do Ha₄

27 *And therfore syche a man* Anc, *ne dredith not his god* om As Br Do Ff Ha₄ No Tc, *his god* (2)] him La, *but he is full in þis synne of rechelesnes wherfore* S La

28 *and therfore* S Anc, *forqwy the wyse man seith in his book* Br No, *in his bok* om Anc As Ff Ha₄ La, *Qui*] *Quesuu* (?) Anc, *Qui deligit tmet* Ra, *deum* om Anc, *ecclesiastici* 12 om Ha₂

29 12] 7 Br No, om translation Anc Do Ha₄ Ra Ry, *Ho*] he As Br Ff La No Tc, *he disp no þing*] *nothing him slowth* Br No, *noþyng he slowþit* As, *in any good þing he is not slow* Ff, *no þing forsleuþeth (forslowþiþt)* Ha₃ La, *þ^t made* worschip om As Br Ff Ha₃ La No Tc

31 *not ellis* om Ha₄, *but longe tarizeng* As Ff, *whan*] *at suche tyme os* Anc, *quan he lyth in þe fyle synne* As, *whan he leep in þe filthe of synne* Ff, *whan he is in synne* La

32 *in hys synne* om Anc As Br Do Ff Ha₃ Ha₄ La No Ra Ry Tc, *or thanne he wyl come out of senne or be shreuyñ* Br No, *er he schreue* Ha₄, *ar he wil repente him & be schreuin of hi misdeds* La

33 *and long er he repente hym of his mysdedys* Ha₄, *or he repentyn* No, *demynge and trowynge* Anc, *hitl perel ther* (in) As Br No

34 *or ellis none* Do Ff *or ellis in late rep* Ha₄, *repentawnsyng* Ra, *Here of spekith the wise man* Br No, *in his book & seyth þus* om Br La No Ry *in his book* om As Do Ff Ha₄

35 *Non t* Anc As Do Ff Ha₂ La Ra Ry, *tardas* Anc Br Ff Ha₂ No, *deum* Do La, *ne deferat* Do Ra

36 *Nam subito* Do Ha₄, *enim* om Br No, *illius* Anc Do Ff Ha₂ Ha₄ Ra Ry Tc, *ira eius & in tempore vindicte disperdet te* Br No, *eccl^{ic} 5* om Ha₄, translation om Anc Do Ha₄ Ra Ry, *Nouzt he seith tary þou* Br

37 *to our lord* not om Tc

38 *for sodeynly comyth his wreche & er þou be waar he wyl the lesyn* Br No, *vice*] synne Ra

39 *þat comonly kepeth here syn* Do Ha₄, *conteyne her synne* Ra, *fro day* to woke om Ha₄, *fro day to day* om Ff, *fro w to w* om Anc Do Ra Ry

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1 *to hem* hosel om Do Ha₄, *to hem* om As Br Ff No, (if it om No) *be so they may haue* Br No, *thryffte howsull* Anc

2 om Do Ha₄ *schrygt* Ra, *in thayre laste ende* Anc, & (but) *þ^t þey puttyn* As Br Ha₃ No Ry Tc, *And (but) þet put* Ff Ra *þanne put* þet La

3 *in grette perell to thayme* if thay may haue schryfte howsull & *repentaunce in thayre last end* Bot in that thay putte thayme selfe in grette perell os saynt Austyn seise Anc,

in gret drede & perel La, in gret perel om Do Ha₄, peryl schowith weel (in Br) the
wordis of s A Br No, schewing weel þe wordis of s A Ff Tc, Seynt Austyn sheweth Do
Ha₄ Ry, as schewith wel seint A La, Sent A seth & schewyth Ra, Seynt A schoweth Ry,
& lawe canon om La, & þey ben rehersid] om Anc Ra Ry, quicke ben reh As
Ff Ha₂ Tc, and rehercþ Do Ry, and arn put Br No
4 §] paraffo Numquam Anc, paraffo Quamquam all other MSS, where he seyse (þus)
Anc Br Do Ha₄ La No Ry
5 þ^t] þus Br No, he] I Br No, be hotyn] hyght Ha₄, þ^t man] om Tc, man La, sikerly
(sikerlich) Do Ha₄ La Ra Ry Tc
6 þowh repentaunce] om Anc Ff, þowe he repent hym þe whyche hathe Ha₄,
his sacramentis of holi chirche La, his sacrament Do, þe sacrament Ra, w^t a rep om Br
No, which þ^t] wiche man Br No, haþ conteyned Ra
7 hys synne om As, in hys synne Anc La, als longe os he myght þof alle he toke þe sa-
crament of holy kyrke & dyed w^t repentaunce cause why he wolde neuyr leue hys synne
vn to þe tyme þat seknes Anc, & wolde it om Do Ha₄ Ry, & wolde neuyr cese
tyl Br, & wold neuer leuyth tyl Tc, it om No
8 of deth om As Do Ha₄, þe holy doctour s A As Ff, þ^t thowe that art Anc, ȝyf þou
art Br No
9 a symple man Ra, & repentys the not of thy mysdede ne does no penaunce therfore Anc
10 quyl þou art in bodily helpe As, whil þou arte here and hast þy bodely h Ha₄, godly
helth Ra Ry, he(y)le Anc Do, For synne] þen þowe arte lyke to be dampned þerefore
if thowe rep Anc, what tyme] whan Br Ff, in þat tyme þat La
11 synne] do syn Ha₄, then thy s Anc Do Ha₄, then thy synnes forsaken the or thou
forsake thy synnes Do Ha₄
13 Arghnes of drede Anc, a man] he Ff, of perelys om Ra
14 falle therof Br No, Some hym om La, On ys (whan Ha₄) a man thenketh Do
Ha₄, medful for hyme Anc Do
15 om La, to do certeyn pilgr Br Ff No, the same man demeth & casteth perels þat
paraventure he myght falle in to sum gret sekenes Anc
16 om La, diuerse sikennes Do Ha₄, sundry perils as sikenes Ff, into bodyly s Br
No, or deth in his pilgr g Ff, or dey in his pylgremage goyng or suche othyr auenturyrs
myght falle to him Br No, seknesses goyng] syknesse and fall yn pouerte Ha₄, or
ellys dye Anc, opere dey in his goyng Tc
17 om La, wil not þerof but om Ha₄
18 om Ha₄, for Also om La, for drede of perelis om Anc As Br Ff Ha₂ No Ra Ry
Tc, men Anc Do, purposith & þenkyth] purposythe hyme Anc Ra Ry, purposen hem
Do, in his herte] om Br No, in harte (herte) Anc Do
19 om Ha₄, a certen of almysses Do, for to make hem om Br Do Ha₂ No, for . . for
hym om La
20 om Ha₄, hym] hem Do, þynkþ þus La, þ^t om La, þis world La Ry, ȝzt hard La
21 om Ha₄, be poer Do, com pore La No, hym self om Do Ra, & so he f As, a wey
om Do Ra
22 for his þ Ff, þe ferst purpos om Ha₄, ferst om Br La No, Therfor seith the wyse
man in his book Br No, Salomon in his book & Ha₂, & sevf þus om La Ry,
Nole Ha₄
23 pusillanimes Do Ha₄, pusillanimus Ff, tuo om La, (& om) fratri tuo elemosinam
dare non desp Tc, elemosinas As
24 7] 17 As, viij Tc, translation om Anc Do Ha₄ Ra Ry, Ne wil þou not As Br Ff
No, Nil þou nout Ha₂, be þou nowt Tc, arw] arwch & heue As.

25 of the pore Br La No, hem] om Ff, to him La
 26 so wickyd om Ra
 27 þe freelte in his febles La
 28 he ne may w tempt Do Ra, he may not w þe (his) tempt Br Ff La No, he may non
 stonde tempt Tc, no temptacyon bott eyr he demythe hyme selfe worthy to be dampned
 And therfore he suffurs the fende to wurche and to folow alle þe luste of hys flesche Anc,
 & þerfor werche om Do Ha₄, deuy! As Ff
 29 om Do Ha₄, & foluwth also Ra Ry, & als ofte os is tempyde hee Anc, as
 ofte as] as La, it ys temptyd Br No, he is atemptyd Tc, hee cryes temptacyon Anc Ra Ry,
 He clepith Br Ff No, & cr La
 30 om Anc Do Ha₄ Ra Ry, of god om La, to god Br No, ne he ord Ha₂, he ordeynyth
 himself after no remedye Br No, to temptacion om Br No
 31 euer om Ff, eyr more Br No, worthy om As
 32 repente him ne schriue him of La, be schreuyng Br No, eyr om Anc Br Do Ha₂
 Ha₄ No Ra Ry Tc, senful As Ff, eyr hf om La
 33 letyng] wenyng Anc Do Ha₄ La Ra Ry, þynkyng As, leuyng Tc, impossible Anc
 Do Ff Ha₄ La No Tc, onpossible to haue mercy (and Br) azen Br No, rightfulness
 Br No Ry, to gyffe hyme Anc Br Do Ha₂ Ha₄ La No Ra Ry Tc
 34 & mercy om Br No, to pray folye om Ha₄, þerfor om Do Ra, eny om As, an
 oþer La, almes dede Anc As Ff
 35 he ne folye] om Br No, alle thys he thynkes bot folye Anc, ne om Do La Ra,
 he halt it (but) a grete folie As Ff, Suche men are Anc, tempyde to honge or drownynge or
 to sle thaymselſe Anc, for to goon slen Ha₂
 36 vice om Anc Ha₄, the doctour seint jerom Br, & seyþ þus om As Br La Ry, & est
 super psalmum 108 om As, Et super psalterium C viij Anc, & est super palmo 10 viij^o
 No, psalmum om Br
 37 108] cu Do, ca^o v^o Ha₄, 18 La, viij^m Tc, þan quat tyme he betr As Br No
 38 he (1) om Ry, & þe skele is] om La, is thys Anc Br Ff Tc, And the cause
 why ys þus Ha₄, For & he had not fallen Anc, for nere had he f Do, For nere he had
 f Ha₄, For om As Br Ff No

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1 schold] wold Do Ha₄, haue] an As No Ry, a Ha₄, hangud him silf then when he
 betrayde cristen þen felle he in wanhope Nowe Anc, Now þ^t is om Ha₄, &
 þerfor endles w As Ff, Soche (which No) endeles w Br No
 2 for wanhope is so gret a syn as crist seythe yn þe gospell Ha₄, it is þe moste syn Anc,
 that may be Br No, for a synne þ^t om La, þ^t (2) om As Br Ff No Ry, as om Do,
 in þe g om Anc, as crist seyth in þe g As Do Ff Ha₄, as crist seiþ yn his g La, as
 cryst tellith in the g Br No for as crist rec Ry
 3 only M^t 12 Anc Ha₄, only luce 12 La, Math xi & luc Tc, þat hitt schall Anc,
 in þus world nor in (ne Ha₄) non oþer (&c Ha₄) Anc Ha₄, here ne ellys where Br No
 5 Highnesse Do, whan a man holdyth hym sylfe so wykyd Ha₄, in the margin vt supra
 End of the Heuynesse passage in Ha₄.
 6 And if he seye Anc, 3it he seith them w^t no deuocion Br No
 7 Of wunck þus] (As Anc) seynte Jerom seythe Anc La, seynt jerom seyþ þus As Br
 Do Ff Ha₂ Ra Ry, & pomitur in canone om La
 8 5] 1 La, Melior om Do, inquit enim est Ry, phalmorum Ff
 9 dacantacio Ra, cum cordis puritate] cum puritate Br, puritate No, in spirituali
 hilaritate La

10 *modulacione* Anc, *et anime tristicia* Tc, om translation Anc Do Ra Ry, *Better* 11
 15 As Br La No Tc, *he seȝþ* om La, *he* om As
 11 *þe song or þe seyng* As, *þe song he seith or synging* Ff, *þe viȝ ps* Br Ha, La No Tc,
 & a *gostly þerw^t* om As
 12 *þan singyng or þe seyng* As, *an of hol psauter* No
 13 & *care also* Ff Ha, Tc, & *sorwe* La, *Therfor*] *Also* As, *þus* om La, *in thys wyse* Anc
 14 *petithones tuas* (om *cordis tui*) As, *peticiones tuas* &c Do, om translation Anc Do
 Ra Ry, *Delyte the in oure lord god he seith* Br No, *Haue þu hkinge* Ha, La Tc, *in þi lord*
 (god As) As Ff
 15 *þe askyngis (axing)* Br Ff Ha, No, *þ askyngis of þyn herte* And *þus be war of wanhope* La
 16 *is whan a man haihe a talent* Ha, a *fowl talent* As Ff, *w^t out temperat mesure*
of mete Ff, *tempure* Anc, *temper* Tc
 17 & *þerfore a glotoun* As Ff La, *þis* om As Ha,
 18 *The bere has euyr more talentil or sauoure in* Anc, *hath alweȝ talent* Ff Ha, La,
to tast certen metis Do Ha,
 19. *makythe & causeth hyme* Anc, *ofte* om Anc Ff Ry, *w^t his tonge* Br No Tc
 20 *as exp* at *eyge* om Do Ha, *os experiens tellythe welle* Anc, *al wey*] *euyr more* Anc
 21 *a maner of talent*] *a talent* As Br Ff No, *dayntethe* Anc, (mete om Ff) *quich þ^t he*
lowth & arn deynte metes & drinkes As Ff, *metis and drinkis* Do Ha, *Anoþer is* As
 22 *so gret talent to hony and delȝt þerto þat whan he comiþ to a place* La, *for he*
wil As, *so þat he w* Ff, *and whan he comyth to the place* Br No
 23 *supposes* Anc, *there he gessith that hony is or for to fyndyn a swarm of ben* Br No,
and he wyll lyke away þe (her) honye Anc Do Ha, Tc, *he lckip* La, 23-24 *he*
dystroiet hem & soukith the hony combys with the hony which that they haue traueylid
(om abowte) Br No
 24 (for Ff) *the wyche þat thay haue trauelde (fore Anc)* Anc Ff, . *so long trau* aboute
 La, *os þe mayster of storyes & of propurles recordes* Anc, *as Bartholomeus (þe) maister*
of pr seyth As Ff, *as þe master of þe prophetes berith witnesse* Do, *as bartholomeus tellith*
in the boke of kyndis (kynges No) Br No, *as bathus seith* Ry
 25 *beryth wytnesse* Ha, *tellþ* La, 18] 12 Br No
 26 *him* om Do Ha, *so gretly* om As La, & *drinkys & delycious that he is* Br No
 27 *to go* om Ff, *wher þ^t] itheyr wher he mey deuoure þat* Anc, *quere þ^t he*
may for to deuowryn þ^t As, wher he may deuowre þ^t Do Ha, to deuoure þ^t Ff, wher he may
& deuouren that Br Ha, No, *þer he may rapest fynde suete moss & deuoure hem in a schort*
tyme þat La
 28 *sore* om Anc Br Tc, *longe & sore* La, *may a man askyn (a demawnde om La)* Br La
 No, *a demawnde þis* om La, *a questoun* As Do Ff Ha,
 29 & *it is this* Anc, *may be* Do Ha, *ony* om As, *a certeyn man* Ha, *deyntethe* Anc
 30 *delycious drinkis* om Ff *questyon* om Br Ff No, s *Gr þus* Anc
 31 xxx] 1 As, 3 Br Ff No, 38 La 36 Ry, *nay* om Ha, & *seȝ þus* Naȝ *for soþe* La,
for why do we] whye for thus we doon Anc, *for thus do we* Br Ff No La, *þis we do* Ha,
for why he s þus we doth þinges many tymes Ry, *we* om Tc
 32 *w^t owtyñ synne*] *w^t owtyñ apetyd* Ha, 31] *þ^t ony trespas be* As Ff, 31] *þer be in ony*
trespas No
 33 *as towchyng to þis mater* Tc, *þis maner* Do Ha, No, *neyþer*] *note* Ha, *fowle appetyd*
 & *in þe fowle lust of him* As Ff
 34 *that he delyteth him* Br, *to mochel*] *myche* Anc, *þer to mechl* Br No, *to so meche* Tc,
suete mete (metis Ff) & drinkis As Ff, *in mete and drinke* Do Ha, *in metis & swich*
drinkis Tc

35 *specifyeth*] seiþ La Tc, in þe same booke Anc
 36 of v manerys As Ff, þ^t v maner wyses a man may f Ha₄, that fyue maner(ys) ther be where that (bt La) a man may f Br La No, is þis Tc, whan a man abydethe Anc, þ^t a man ab Tc, 3if a man þat ab Do
 37 vnbyde Ha₂, may abyde No, due tyme As, his tyme Br No, resonable om Ff, but ete rather Ff, but ys at hys mete more hastely Tc
 38 to mochil] om to As Br Ff No, to myche in hys herte Anc, to muche þ^t his mete be ouerdeyntely ydeyth Ha₄, to mochil of metis & drinkis (om the rest) La, moche for to ete metys Br No, to muche mettis þat Ry, meteth þ^t be deyntethe Anc, metis (mete) þ^t arn deyntes As Do, mete þat ys deynte & delycious Tc

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1 is om Ha₂ Ha₄, ordeyne] couett (to om Do) moche þat Anc Do, covyty to muche metis þ^t ben deynte (om the rest) Ha₄, euer delectable dyght Anc, dȳzt ouerdelectabil La, euere mor delycatly d As, ouerdeytely d Do, ouerdelicatly (a)dyght Br Ff Ha₂ No Tc, ouerdelectaly d Ry
 2 is þis No, 3if is om No, he (1)] a man Br Ha₄ Ry, to om As Ff, ouergredy in his etyng and in his takyng Do Ha₄, The fiste he om Do, he (2)] a man La
 3 passe takyng om Do, in hys etyng and mete takyng (yn his takyng Ha₄) Anc Ha₄, in mete & drink La
 4 brouzt & comprehend] brouzt Do Ha₄, vnderstonde La, into Do Ha₄, þat glotony om La, growyn] goone Anc
 5 which be name as] om As Br No, which ben heer writen as Do Ha₄, þe whiche ben heer titeld eche be him self in ordre Ff, whiche ben þese La, as Ry
 8 only Surfet Anc Br Do Ha₄ La No Ry
 9 om As, only Curiosed Anc Ry, (And) curiosite Do Ha₄, and coriouse of curie Ff La Tc, only Ouyrcoryous Br No
 10 ouer hastily] om Do Ha₄, to h La
 11 wel om Ha₄ La, himself but as a beste Br No, vice om Anc, synne La, alle tho(se) Anc Do La Ry, þo men As, þo Ha₄
 12 abydyn om As, ab tyll þe hour of none Ha₄, abydyn þe resonable tyme of þe day La, & sittyn] a sitte No, longe Anc, to longe La, at mete þan at messe As, at her mete and at her meel Ff, & etyn woldyn ellys] om As Br Ff La No, & etyth more þan þe mele that they wold ellys Tc
 13 Sumtyme] om As Br Ff La No, anoþer tyme Do Ha₄, thay ouerglutt home Anc, & engrotyne (egrotyn Br, engroten Ff) hem self As Br Ff No, þey englut (englyte Ry) hem (self) Do Ha₂ Ha₄ Ry Tc, þei engroten hem sittynge al day at þe ale And wene for þei ete but lȳl breed La
 14 ouer morwvn om La, ouer euy] om Do Ha₄, at night Anc, & euer etyn As Ff, and ouyr etyn Br No, on þe nexte morwe As, of þe m Ha₄, þat þei breke not her fast and ben disseyued & breke her fastis þat ouzte ben holde La, the festis Br
 15 apostelis euenys om Anc Do Ha₄ Ry, apostiles masse euenys Ha₂, ymbry dayys Ha₄
 16 & al þe fridays lenton om Ha₄ La, & al þe fridays om Do, & in (þe) auent As Br Ff No, And alle þei þ^t quenche La
 17 w^t hunger Anc, w^t sp & conf om Br, w^t spyces of confeccions Anc, & conf om As Do Ff Ha₄ No, w^þ costous spicis and confeccions And makȳ hem to drynke þe moore, or bred om La, crussing Do
 18 & . faste om La, wold fast Do, Ayenst this fast speketh Do, vice om Ha₄ La þise vyces Tc

19 *speketh the wyse man Ecc 37 c^o (& seith þus om No) Br No, & seith þus om Anc La Ry*
 20 *translation om Anc Do Ha₄ Ry, ne wiltu not As Ff, Nyl þou nouzt Ha₂, in euery etyng he seyth As Ff, in euery meel etyng Br No*
 21 *fowllustyhed As Ff, Lustines La, sotylyth his herte No, al his herte in del La, in deheys om Ff, in delycatis Ha₄*
 22 *godefare Ry, & be seruyd om Do Ha₄*
 23 *w^t drinkis om Do Ha₄, w^t deynteis & delicious dr As, o mele Do*
 24 *at þe nyxte om Anc Ry, at þe nexte tyme As, at another (mele Ha₄) Do Ha₄, and at þe next mele Ff, & letyng] thynkyng Anc, & þynken Ry*
 25 *lettyng for no goode so wel dispended as on Do, lettyng for no dred so to spend his good as vpon Ha₄, spendyd Anc As, ispent Ry, os (on om Anc) dere mete(s) Anc As Do Ff Ha₂ La Ry Tc, as vpon mete Ha₄, good (3) om Anc Br Do Ff Ha₂ No Tc, drinke be yt noon so dere Br No*
 26 *hem] al Do, hem all Ha₄, dede] doeth Do Tc, be a certayn sette Anc, be (in No) a certayn cete As Do Ha₄ No*
 27 *of philisofuris in þe citee of athenis La, seiþ Ff, seiþ & tellþ La, sermone] vi^o No*
 28 *prouerbis Do Ha₄, & apostoli om Ry, & ap and seiþ þus Ff, was Anc, sectis] cytes Anc Do Ha₄, of phil] om Ry, of Filolofres Ff*
 29 *in þe cyte of athenis om Ha₄ in þe contrey of athenis Do, of Athane Br, of Athyns Ry, & betwene home (hem) Anc As Ff No Ry, And bitwyxt theym (hem) Do Ha₄, alteracioun Tc, & debat om Anc*
 30 *for dyuersite of op Anc Br Ha₂ No, for diuerse op Do Ha₄ La Tc, of diuersite of op. Ry, þe ferste clepid Epicurei om Ha₄, To the furste sette thay were clepyde and namede stoyty Anc, þo (They Do) of þe freste cyte were clep St As Do, Tho that were of the fyrst secte were callyd St Br, þo (They, þese) of the furst sect(is Ff) (þat No) were clep St. Ff Ha₂ No Ry Tc, 30-31 (And) þey (þo) of the secunde (secte om Anc Ff Ry) were clepyd Anc Ff Ha₂ Ry Tc, & þey of þe toþer (yde Do) cite As Do, þe oþer La, And the secunde was (were) callyd (clepid No) Br No*
 31 *The men of Stoyty Anc, (þe) stoici As Br Ff La No, They of þe tone cyte seyde Ha₄, tho men stocy Tc, souerayn om Ff La*
 32 *a man om La, it is As, is oonly La, him hollyche] om Ha₄, hollyche om As Br Do La No, oonly Anc*
 33 *They of þ^t oþer cyte seyde Ha₄, souerayn om As Br Ff No*
 34 *blisse ys quan a man may haue hys wylle ys for to del Tc, oonly to del La, hollyche] om Anc La, alonly As, onlyche (onlie) Br Ff Ha₄ No, in lustis of þe fl oonlye Anc*
 35 *þanne while La, these philosoferis in the cete of Athenys Anc, þese (17 grete As) clerkis As Br Ff No þese clerkis & þese phil Ha₂ Tc, in opynyonyis om Anc Br Do Ha₄ No*
 36 *in to þe same cyte om Anc As Br Do Ff Ha₂ Ha₄ No Tc, 36-37 & helde w^t nawithr of þe (þo Ff thes Br No) oppynyons Bot (he Anc) seyde os hit is in dede þat þe moste Anc Br Ff Ha₂ No Ry, & held wyth neyther opynyons but seyde as it is in dede Tc, & held neyþer w^t þese opynyouns buwt seyde as it is in dede As, & seyde in none of þes opyneons (occupynyonse Ha₄) but he seyde as hit is in dede Do Ha₄*
 37 *blisse om Tc*
 38 *is to drawe (hyme om Ff) (oonly Anc, hooliche Ha₂ Ry Tc) to godwarde And in (to Ff) hym (to om Ff Ry) sette hys lykyng Anc As Br Ff Ha₂ No Ry Tc, is oonly to drawe to godward & delite oonly in him La, is to drawe (to Ha₄) holi church to godward and to (one Ha₄) him to set all thi lknng (lykyng) Do Ha₄*

39 Ryzt so it farith now in partye see l 41, þer of þ^t oþer om Anc As Br Do Ff Ha₂ Ha₄ La No Ry Tc
 40 om all MSS except La, þer ar summe men vertuous in kunnyng but not in vertuous lyuynge La
 41 folwerys secte om all MSS except La, And þo be folowers of þe furste sect zitt þer ben oþir þ^t del La, 41-21/1 Ryght soo fares now in partye tho men (by thes mene Ha₄) þat (mowe Tc) haue noo joy bott when thay may speke of metys and (of) drynkes & (off) (þe) welefarre Anc Do Ha₂ Ha₄ Ry Tc, farith now (nowadayes As) of þo men in party þ^t han no joyze but (but if Ff, but whan Br No) þey (he No) (mowe Br Ff No) spekyn of metis & drvnkis & of welfare As Br Ff No

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1 & þ^t ben of epicuryys secte] thay may be called Epecurye Anc, (þey om Ha₂ Ry Tc) arn of (þe) epicurey(s) secte (þe secte of þe Epicureis Ff) As Br Ff Ha₂ No Ry Tc, ben of þe Epycureis cite Do, bethe þey of þe fyrste cyle or no Ha₄, And þei ben folouers of epicureis sect La, And of syche spekes Anc, here of spek Ha₄
 2 & seyth þus om La, Quorum deus venter est &c Do Ha₄ (om the rest)
 3 confusione eorum qui terrena sapiunt Br No, ad phil 3^o om Anc, ad eph 111 As Ff, ad eph 111 Ha₄, om translation Anc Do Ha₄ Ry
 5 in mele & drynke Ha₄, pamprith] fillith Ry, so om As Do Ff Ha₄, bely] body Anc Do Ha₄ Tc, body (bely Ff) so esylh As Ff
 6 & soo he loses Anc Do, so he l Ff Ha₄ Ry
 7 his syghte (&) hys speche & (alle) his wytte Anc As Br Do Ff Ha₂ Ha₄ La No Ry Tc; & þe weeldynge of hys lemys] om Do Ha₄, too þe w of all hys lymmes Anc, & as (also Ff) (al) þe weldyng(is) of his l As Ff, he ranglith om Do Ha₄
 8 om Ha₄, he bostith maystries om Do, profirith] preuyt] As, profir Ry, to werke] to do Anc, to worche La, to wirche Ry, and there os he w Anc Do, and so he w Ff, to sey] to speke Do Ff La
 9 weel reson] om Ha₄, he spekyth] he seys & spekes Anc, he sevth As, and spekiþ Ff, a spekiþ Ha₂, In om Tc, alle þo Ff Ha₄ La, alle tho that are rvoeters vsynge reresopers & waste Anc
 10 nedith] nede wer As, hem nedith (nedyn) Do Ha₄, nede is La
 11 distrieþ La, distroyen Tc
 12 many a crystyn man myght leue and be refr Br No, many pore men Ff, refr] releued Do Ha₄, John Crissostome Anc As Br Do Ff Ha₂ Ha₄ No Ry Tc
 13 Et ponitur in decretis (decreto Ff) de Anc As Do Ff Ha₂ Ha₄ Tc, Et ponitur in canone de cons Br La No & ponitur in om Ry, de consecr om As, de consuetudine Ha₄, d 5^a 11 q^e No, Nichil enim om Anc Ff Ha₄ No, Nichil enim &c Do, & seyþ þus om Ff La, where he seyth thus Br No, Excessus hom(?) Excessus vere Anc, Excessus (Excessio Ff) vero As Do Ff Ha₂ Ha₄ La Ry Tc
 14 corpus om Do Ha₄, humanum &c Ha₄, 14-15 & macerat consumit om Ha₄, & grauatur egritudine diuturna As, & macerat egritudinem diuturnam Do, & confert egritudinem longam Ff, & ingerit egritudinem diuturnam Br No
 15 tunc om Anc Ha₂, morte condoli Do, metis & drinkis La
 16 & rotyth om Anc As Br Do Ff Ha₄ No Ry, & pryuyth long seknesse om Do Ha₄, pynys hym (it) Anc Br Ha₂ La No Tc
 17 & afturwarde (hit om Do Ff Ha₄) brynges hym (a man La) Anc As Do Ff Ha₂ Ha₄ La Ry Tc, a cruel deth As Ff, þe deef La, And þerfor seynt Poule seith thus (om the rest) Do Ha₄, seynte paule cons vs Anc As Br Ff Ha₂ No, seiþ seint poul þus and conseilþ vs La, cons vs for the better seint poule Ry

18 for þe beter om Anc La, & seyth þus om La, Sicut ambulemus] om Br No,
 Ut in die ambulemus Ha₄
 19 in ebrietatibus &c No, 12] 13 Br No, om Anc, om translation Anc Do Ha₄ Ry
 20 now as om La, Not he seith go we in Br No, in the day in surfetys of etyng &
 drynkyng but be honest in oure wendynge (wendyn No) Br No, of onest lyuynge La
 21 and drynk after þe lust of owre flesche Tc
 22 of curye þis om Do Ha₄ Ry, Ouyrcorous of metys and drinks Br No, C of cure
 La, ferthe] fyrste Ha₃, (&) is þis As Ff
 23 wel apayed Do, well plesyd Ha₄, & meene maner of seruyse] om Do, & comoun
 seruyse As, in mene maner of s Tc
 24 mehs and drinkys Br No, ech driuers fro oþer om Do Ha₄, fro om La, moor om
 Br No
 25 for to moryn his appetyth As Ff, mor to gader his appetite(s) Do Ha₄ Ry, for to agreggen
 (aregge La) his appetid Ha₃ La Tc, mor þan As Br Ff No, vyce om Anc, vice of glotonye
 La
 26 wastyn a wey] casteeth a wey Do, etyng & drynkyng & om As La
 27 in ouer greet feestis (om makynge) La, a clerk in his bok & est om Br Ha₄ No Ry,
 a gret clerk As Ff
 28 in his bok om Anc Do Ff La, bokys Tc, & est humane om Anc
 29 wher he seyth þus om La seyth om No afflectatur Anc, effectatur La
 30 in ciborum in varietate saporum Anc, in diuersitate ciborum &c Ha₄, varietate
 modum om Ha₄, saporis Br La
 31 om Ha₄, verocitas La, inde] vide Do grauatus La
 32 om Ha₄, intellectus] intentus Do, &] nec As Ff
 33 om Ha₄, Audi & est om Br No, Audi super hanc sententiam sapientis Do,
 Audi in super sententiam inquit sapientis La & est 37 om Anc As Do Ff Ha₃ Ry Tc
 34 om Ha₄, esse om Anc, effundes Do, effundat No
 35 super escam om Ha₄, enim om Tc, erit infirmitas Anc Do Ff Ha₃ Ha₄ La Ry,
 (est om) multa infirmitas Br No, est om Tc
 36 propter epulacionem Anc, aberunt (&c Ha₄) Ha₄ La, perierunt uel obierunt Br No,
 hec ille om Br La, om translation Anc Do Ha₄ Ry, The clerk Br No, in mete(s) &
 drink(is) As Br Ff No
 37 Many maner (of) seruise (he s om Tc) of (in) metis As Tc, of metys om Br No,
 ofte ys dispysid Br No, is dyspendyd Tc
 38 coueytyd & om Tc, broght vp Ff Ha₃ La No Tc, In driuers metis As

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1 gret sauorys] variauns of sauowris As Br Ff Ha₃ No Tc, gred of metis Ff, Herfor
 it om Br No
 2 om Br No, but þer of þe stomak is greuyd As Ff, it is om Ha₃ La, þ^t om La
 3 is oppressyd om Br No, oppressyd] put down As Ff, her of he seyth comyth noon h]
 so þer is noon helpe ne (no) bote As Ff Herfore it is he seith þat here of comyth no h Br
 No, non help Tc, soor om Br No, but for soþe siknesse Ha₃
 4 seude om Br No, And þerfore seyde S þe wise man in his book Ha₃ Tc, 4-5 And þerfor
 S þe wyse (vice No) conseylth in his book and seith þus Be þou not gredy ne in eche meel
 to redy ne shende not thiself Br No
 5 & schend (þou Ff) not As Ff
 6/7 and for tyme] & at þe laste detz longe or his tyme come As and mann for surfet
 han dired befor þis time Ff, And for sich surfetis men han dired bfore þis tyme and zitt

113t often don þe more ruþe is La, And many for surfet(ys) afor tyme ben cause of deth
 Br No, many] men Ha₂ Tc
 8 synne and lust Tc, to þe freelte Ha₄
 9 defowlethe Anc As Br Do Ha₂ Ha₄ La No Ry Tc, & þat folwþ þe sowle Ff, ys sowle
 Ha₄, lecheryse man Ha₄, man or womman Br No
 10 or to a swyn om Ff Ha₄, For ryzt best om Br No, a swyne or a hogge Anc,
 10-11 for ryth as a swyn (hog Ff) louth wel for to lyn in a fowl slo & (or) in a fowl place
 As Ff, that louth wel for to lye in foule sloos or in a foule place Br No, For ryzt as an
 hog loueþ wel to be in foul placis La
 11 to lyge in a foul pl Anc, louethe wele Anc Do Ha₄ La
 12 in comp As Br Do Ff Ha₄ La No, in compene of dishoneste persons Anc, vn honest
 As Ha₂ La Ry, not honest Do Ha₄ Tc, & in badde place om Do Ha₄, he may be fulfille
 his foul lust La, he may fulfille up Tc
 13 bade luste Anc, febill lust Br, fowle om Do Ha₄, it] thys Anc, rehersed] seid La,
 in the book of Aristotill prouerbyis Br No
 14 lecherious No, þ^t spak to þe filosofre om Tc
 15 putragas Anc, putogoras As, Pictagoris Ff pictogoras Ha₄ La, pectogoras No,
 putagoras Tc, him þowzte meryer] it was more delyte & merthe to him Br No, it were
 ryzt merie Ff, him þowzte mor plesour Do Ha₄, to be in conuersant Anc, to ly conu Do,
 to be conu & dwellinge La
 16 clerkis & om Anc Do Ha₂ Ha₄ Ry, And þe om Ha₂, And answerede om
 Ha₄, good clerke Ff, answerede and seyde full wysely Do Ff, ansueryth Tc
 17 a zen maner om Ha₄, wol wisly No, & seyde om La, in þis m] om La, on
 þis wise As Ff, in this maner wyse Do, in þis he seyde is no w Anc, þis is he seyde no
 meruayle to me As, (And Ha₄) he seyde hit is no w Do Ha₄
 18 a sowe or a swyn] an hogge or a sowe Anc, a sowe or a hog Do Ff Ha₂ Ha₄ Tc, a swyn
 As, a sowe Br La No, a hog Ry, walwyn] walke La, wasshe here Br No, a fowle dyche
 Anc, a fowle plude Ha₄, a foul sloo or in a diche ful of harlotrie þanne in a clene rennyng
 ryuer La
 19 to waschyn hym om Br No, in a fayr water As, in a fair water or inne a faire reuer Ff
 20 which name as] om As Br, þat is to say Anc, and (þat om Ry) ben thes Do Ha₄,
 Ry, which ben þese La, þat ben rehersed here No, be name as om Ff
 21 sympe As
 24 Ravysshing of women (away Ry) from her frendis Do Ha₂ Ha₄ Ry
 25 Violence of mawdenhede Do Ha₄, vyolacion of maydemis Br No
 26 Ambucion As Br Do Ha₄ No Tc
 29 sengle man & sengle womman] s men & s women Tc
 30 thoffe all hit be Anc, and þ^t is þe lest braunch of dedhe synne in lecherie Ff,
 lecherye 31t it is dedly synne As, of lecherye om Do Ha₄, 31t it owyth] & authe As Ff La,
 yit hit bihoueth Do, to eschu hit Do, to be oft cheuyd Tc
 31 for þis skyle om Br No by þis sk Anc, as est om Ry, as om Ff Tc, for as
 clerkys seyne Anc Do Ha₄, for a certayn clerk seith þus Br No, & est] þ^t hith As Ff, om
 La, P lumbertus Anc, p lambertus As
 32 per illud Anc, super id As Tc, super illum textum Ha₄, super istud No, prime ad corinth
 6 om As Ff Ha₄, Omne quodcumque om Ha₄
 33 fecerit est om Ha₄, Qui autem in corpus suum peccat &c (om the rest) Ha₄
 34 Alle þe sennys (synne Ff) þ^t a man doth As Ff, Also oþer synnys Ry, he seyþ
 om As, defowlythe Anc As Br Do Ha₂ Ha₄ La No Ry Tc, foulþ Ff
 35 but fornicacion (& lecherye om Anc, and auowtre Ha₄) defowles bothe (the) bodye &

(þe) saule (togidere La) Anc Do Ha₄ La, but lecherie fouliþ boþ bodi and soule and þat he haþ of him selfe Ff, But [orn. hath of himself to defoule bothe the body and the soule. And therfor þowȝ yt be lest it ys dampnabyll. for it ys dedly senne Br No; boþe to defoyle] ne to fowle As.

37. þe w. man & þe weddyd woman Anc.

38. owne om. Anc As Br La No Ry; an oþer þan hys owne wif] anoþer mannys wyse Do Ha₄, anoþer þan hys weddyd wyf Tc; or ellis in] or Do Ha₄, or ellis La Tc; or ellis . . . hosbonde] or sche in the same wyse Anc; goop & om. As Br Do Ff Ha₄ La No Ry Tc.

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1. owne om. Br Do Ff La No Ry Tc; ful gr. As Br No, ful perilous and greuous Ff.

2. the ordyr of wedlok Br; aboue in hys paradyse Anc As, aboue an hy om. Br No.

3. of on om. As; of on of] owt of Ha₄; rybbe Br Ff No; adamis ribbis Ha₂.

4. a (þe) knotte betwene home Anc As Br Do Ha₂ Ha₄ La No Ry, þe knot betwene hem tweyne Ff; eftsonys] afturwarde Anc; þ^t it wer onknyth As.

5. om. Anc Ha₄ Tc.

6. om. Ha₄; made . . . unknet om. Anc Tc; god made hym silf] god hat knyt & made him self As, þe gode lord knytte himself Br No; & he wold not þ^t it wer unknyt As; . . . unknet. Thus he spekiþ in the gospel of seynt mathew m^t. 19. & seiþ. Quod deus coniunxit homo non separet. That god he seiþ hath ioynyd: by man shuld not be departyd Br No.

7. om. Ha₄; of lecherie om. As; a perlous word & a dredful word La; put om. Anc; 56] lv^o No, 6 Ry.

8. om. Ha₄; Diu. est om. As Br Ff No, Diuulgare est Anc, deuulgatum est Do; est om. Ry; wreten Ff, seid La; pope om. Anc Br Do Ff Ha₂ La No Ry Tc; wrot] pupleschyde Anc; þat bonif. . . . wrot om. As.

9. om. As Ha₄; ful publisschid Ff No; pub. to folk of fr. La.

10. om. As Ha₄; be weye of pr. Anc, by maner of þe prophete Tc; zij om. Do; englysch men] Englonde Anc Ff, þe ynglish man Br No; brak Do; þe knotte of wedlok] þe wedlok La, the knotte Br No.

11. om. As Ha₄; and foule hordome & lechyry vse Ry; & lechore Anc; þat] þan Anc; schulde Anc Do; springe in seed in tyme comyng Ff; to hem No.

12. om. As Ha₄; in tyme commyng Do La; se(e)rde Br.

13. om. Ha₄; but om. As; þ^t þo childryn þe qweche be gotyn in þ^t vntefful synne xal not ha no grace ne got xal not louyn hem ne þey xal not be strong in batayle As (ll. 13-15); in which La; bringen forth in þe lond Ff, spryng forth in lecherie Tc.

14. om. Ha₄; this seed . . . ferforth] wych schulde (shal) multeplye so (ferre) forth Anc Do Ha₂ Tc, shal multiplie so forth (ferforth No Ry) Br No Ry; in þe lond om. Ff; þ^t þe peple] & the pepel Br No.

15. om. Ha₄; ne stable om. Anc; schall (scholde þer Ry) haue (þere Anc) Anc Ry.

16. om. Ha₄; no wyschype of fame of (to) the world(ward) Anc Do Ry, no worldli worschipe La; of name om. Br No; to þe werreward Ff; & alle thoos sall god hatte Anc, & so god schall hem hate Do, and (also Ha₂ Ry) hem shal god hate Br Ha₂ No Ry.

17. om. Ha₄; & not louyn om. Ry, and not loue hem Ff La Tc; be schewde in tyme comyng Anc; be wrath (wrech) in tyme commyng Do Ry, be wreche comyng Br No; þ^t xal cum As Ff Tc, þ^t schal be comyng Ha₂ La.

18. a synne Anc; þat is betwene thayme þ^t . . . Anc; be flesch be sybe Ry, be fleschly sybbe Anc Do Ff Ha₄ Tc, ben of kyn As, arn fleschly sybbe and of kyn Br No; fader & goddoughter Do.

19. moder & sone om. Tc; broþer . . . eny om. As; cosyn & cosyn om. Do Ha₄, cosyn or (&) cosyne Anc Ff Ry, cosyng & cossyng Tc; or in om. Tc.

20 om As, or in any oþer kynrede Ff, kenrede bodily No, alyzed . sibbrede om No,
 of sibbrede The om Ha₄, of sibbrede bodily Br
 21 om As Ha₄, The same synne is degre of sibbrede bodily also understonde in ech degre
 No, also moche Ff, be degre Ff
 22 om As Ha₄, godfadyr & godmodur doghtur Anc, godf & (or) godmodyr & gossone
 (godsone) Br Ff No
 23 om As Ha₄, or any of her ch begeten after Ff, or ony of here childern Also between
 gostly fadyr & his gostly doghtyr as the pryst that in gods stede herith þe lyf of his gostly
 child he myght bettyr trespacyn wyth his bodyly doghtyr begetyn of his body' than he
 myght by here As myght be shewd by many auctoris & auctoriters Br No, godchildren
 La, of lecherie om Br Ff No, branche of syn of lecherie Do, may] many Tc
 24 om As Ha₄, or a woman om Do, trespacyn deedlich La, in two manerys] om in
 Ry, in two degreis Tc, 24-25 On . trespacyth om La
 25 om As Ha₄, He þat settþ his (om herte) La dedly om Tc, sore om Do Tc, forsettyth
 his h Tc, setten her hertis Ff
 26 om As Ha₄, of luffe Anc, þat is unieffule Ff, þat is laweful La, & sumtyme] &
 sonne Anc, & summe Tc, for foule loue þat is unlawful woxen sike Ff, & somtyme þ'
 for loue wexith sik Br La No, ryzt seke Tc, and maken Ff
 27 om As Ha₄, of paramouris om Do, wowyng] talkyng & walkyng Anc, wenyng Ry
 28 om As Ha₄, downsyng cheer in] om Do, & syngyng gay om La, makyng
 om Br No, hely chere Anc, mery cheer Br Ff No, joly chere Ha₄ Ry, holy there Tc
 29 om As Ha₄, appareyl disgysyng om La, appareyl] array Do, & in quynte disg]
 om Do, & gay disg Tc, & in queynte atyre disgysyng Br, in q gysyng Anc, plesawnt]
 plesyng Tc, and welbloued Do
 30 om As Ha₄, þorw] wþ Ff þer to Tc, corious atire to be plesaut to þe eye Ff, c
 atyre not acordyng to hyr estate Br No, & be craft] & bewte of craft Anc Ha₂ La Ry Tc,
 or by beute of crafte Br No, of bewte of craft Do, or þourz quentise of crafte Ff
 31 om As Ha₄, make her self to seme Ff, & fresscher om Br No, faire & frescher
 of cher Ry, hath gr] grawnte hyr Anc, haþ gr hem (her Tc) Ff Tc, nyce chere lokyng or
 goyng Anc, w^t nyce lokyng La, moche cher Ff
 32 om As Ha₄, in lokyng Do, and g Do La, wordis om Ff
 33 om As Ha₄, In dede is whan a man trespasseth whan þe lust Do Ry, In dede
 a man synnes when Anc, In dede trespas þer whanne La
 34 om As Ha₄, soth] soo Anc La, wisschyng] wyrchyng (werkyng Br) Anc Br No
 35 om As Ha₄, halsyng & handlyng om Do, 34-36 þe speche halsyng & om
 Ff No, handelyng talkyng and þe speche þe lokyng þe cleppyn and þe hessyng þe halsyng
 and þe touchyng and þe nice chere makyng in þe entent No, handelyng and talking lokyng
 halsyng and kysyng and þe nice chere making in entent Ff
 36 om As Ha₄, & meche chere makyng Anc, makyng om Tc, in the entent of the lust
 and the fulfylling of lecherie may make Br No, may make] makes Anc
 37 om As Ha₄, worthy] om Br Ff No Ry, lyklye Anc, as om Ff, & for a dedly synne Tc
 38 om As Ha₄
 39 R of wommen Br No, ledith] takþ As Br Ff No, let Ha₂ anoþer (a La) mannys
 wyfe or his doughter Do La Ha₄
 40 þe w & þe w of her souereyns La, wyth vyolens and wythoute his wyll For which
 def Br No, for quiche def As Ff Ha₂, as he is w Do Ha₄
 41 to haue (the) deth Br Do Ff Ha₂ Ha₄ La No Ry Tc, Neyþeles . deth om Ha₄,
 þe lawe of hoh ch La

P. 24.

1. *as fro deth Ff; seiþ La; Ille lex Do, Ille rex Ha₄; And . . . byble om. Ha₄.*
2. *And here of þe pystyll spekys Anc, And therfor speketh the boke Do; holy wryth As Ff; genesi 34 om. Ha₄; 34 om. Ry, 3 La; rehersyd] seid La; wher . . . hyzte om. Br No; hou a (certayn) man Anc Ff La Ry Tc, how (þ^t) there was a certayn man (knyzthe Ha₄) Do Ha₄.*
3. *S. þe quiche was a kyngis sone (& he) kast As Ff; How that Sichem sette his loue . . . Br No; to Lyes dowzter] to his doghtur Anc, vpon a maydyn þ^t hith Dyne qweche was Jacobis douthur As Ff, to lya the doghtyr of Jacob Br No, to þe douzter of Jacob þat hyzte dyna Ha₂, to lyes hys dowter Ha₄, apon dyna Jacob is dozter Ry.*
4. *And for þe rauischinge of hir Ry, & for he r. here azens the fadyrs wyll Br No; & trespacyde w^t here om. Br Ha₄ No, and trespasyng w^t hyr Ry.*
- 4-5. *to be slay þerfor & many an hundrid (hundred þousand Ff) w^t hym As Ff; end of Ashmole MS.; & be ded om. Br Ha₄ No Ry.*
6. *Violence La; hytt ys Anc; benymnythe Anc Do Ha₂ Ha₄ La Ry Tc, fornemyth Br No, bereuiþ Ff.*
7. *þe flour of her maydenhed] her maydenhed Do Ha₄; be sche lecherous or be sche not lecherous Anc, be sche . . . regler om. La, be she relygyous or (be she Br No) not (no Do Ha₄) (relygious om. Ha₄ Tc) Br Do Ff Ha₂ Ha₄ No Ry Tc; & þis is a gret synne as be godis lawe om. Ff.*
8. *For why] for Br No; & est in libro . . . Ff; in om. Br No; secundo li^o Ry; sancta] secunda Anc.*
9. *þat . . . good om. Ff; als goode Anc; þe staat of wedeweschip om. Ff; of þe state of wedowhode is better Anc.*
10. *is . . . but om. Ff; but] om. Do Ha₄, þat Ff, and Ry; estate Ff.*
11. *grawntyde opou Anc; vþpon the apostle poule Do Ha₄, vpon the pistril of Seint Poul Ff, vpon þe postell Tc; wher . . . þus om. Br. No, þe which seiþ þus La; matrimonium Anc.*
12. *iunget Tc; virginitatem suam Ff Ha₄, virgine La; suam om. La Tc.*
13. *loquitur Br No, loques Tc; de nuptis & viduis dicens Br No; Mulier . . . quanto om. Ha₄; Muler Anc; alligata] obligate Anc; viro corr. 7 (om. the rest) La.*
14. *om. Ha₄ La; uiuit eius vir (vir eius) Anc Br Do Ff Ha₂ No Ry Tc; quod si] cum Ff, et si Tc; dormit Ry; viri om. Anc Do Ff Ry Tc, a lege. viro cui vult . . . Br.*
15. *om. Ha₄ La; Qui vult Anc; nubat &c Br; autem om. Ff; beacior . . . secundum conc. meum om. Br Do No.*
16. *meum . . . 7 om. Ha₄ La; meum om. Anc; p^e ad chorinth 7 om. Anc Br Do No Ry; 7] vi^o Tc; om. translation Anc Do Ha₄ Ry; He . . . mayde om. Tc; he that he seiþ that Br No; his dowzter þ^t is a mayde] his maidenhood Ff, a (his Ha₂ La) maydyn Br Ha₂ La No.*
17. *he doth wel. & om. Tc; not] not his maydyn Br Ha₂ La No; and afterward speking of w. Ff, and spekiþ of w. La, And þanne spekyng ferþere more of w. No.*
18. *spekiþ & seiþ þus La; to her hosbonde om. Br No.*
19. *as longe as] while La; sche leuyth w^t her husbonde Br No; ded] deth No.*
20. *wedlook] wedding Br; wile þanne be weddid Ha₂ La Tc; wel is & laweful La.*
21. *be more blessid (blisful Ha₂ No) Br Ff Ha₂ No, be more spedeful Tc; zif she duelle Br No; in wydowhede Tc; be more blisful to dwelle styлле a widwe. and so I counseil seiþ seint poul. In þe same maner if a man mai not kep his bodi chaast fro lust of lecherie þan mai he take him a wiif & come togidere in good loue & not in wordli loue La.*
23. *om. Ha₄; Ambucyon Br Do Ff; in maner . . . kours] unkyndely & vnmanerlye azens þe course & þe ordynawnce (þe ordinance and þe cours Ry) Anc Ry, (unkyndely and om. La) vnmanerly ayenst the ordenaunce of the course Do La, onmanyryly azen the ordynawnce and the cours Br Ff Ha₂ No Tc.*

24 om Ha₄, þat god] þat is him be (in) þe lawe of god Anc Ff, of lawe of god Do,
 þ^t is ordeyned þerfor in þe lawe of h La, As] And 31f Anc Br Do No
 25 om Ha₄, a man] a woman Do, as hit were Do, as 31f sche were Br, a conc Anc,
 his concupyne Do Ry, his lemman Ff, Or 31f þe om Ff, entyce þe man as he were]
 vsyde azens the man os he were Anc, use eny amidst hir the man is as hit wer Do, use or
 entice þe man as he were Ha₂ Ry Tc, use and entyce the husbond as he were Br No
 26 om Ha₄, þe man lemman om Ff, owt of kendely maner] of unkendely manere
 Tc, or passyng skilful maner om Do, skilfull mesure Anc Br Ff Ha₂ No Ry Tc, passinge
 kyndeli maner or passinge skilful mesure La
 27 om Ha₄, more to fulfille lust Ff, For to parforme more þe lust La, & in encr] (&
 enforsynge Anc Br Do Ha₂ La No Tc, And enfortyng Ra, & aforsing Ff
 28 om Ha₄, þe fr of þe flesch to lykyng] þe fesse lykning Do, to lust and to lykyng
 Br No, to lykkyng Tc, drinkes and idilnesse Do, w^t hote metis & hote drinkis Ff,
 of hoot metis & noble drinkis La
 29 om Do Ha₄, touching & kissing & chere þ^t Ff Ha₂ Ry Tc, touching & kyssing w^t
 cheer þ^t Br No
 30 om Do Ha₄, & makyng unchast om Anc, ilke om Anc Ff La No Ry
 31 om Ha₄, in seknesse om Do
 32 om Ha₄, nizth La
 33 om Ha₄, 33-34 may in to synne] a man venially & deedly falles into synne
 be hys wyffe Anc, a man with his wif venially (and dedly Ry) falleth into syn Do Ry,
 may a man wyth his wyfe be venially and deedly fallen into synne Tc
 34 om Ha₄, fallyn in to synne] synnen Br No
 35 Pollucoun is an illucoun of þe deuil sometyme þourz dremyng of lecherye þ^t fallþ
 Ff, dr ilhcyon Anc, dremyng and illucoun Tc
 36 or woman om Do, leful] vnlefull Anc Br Ff Ha₂ La No Ry, vnlefully Tc, wilfull
 Do Ha₄, lylyng No, were] were don La, in dede doon And so oftyntyme a man or
 (a) woman ys pollute in sleep by her owne kynde passyng fro them And of this senn spekiþ
 the wurshipful (man No) (and om No) seynt Bede h^o r^o de gestis anglorum Br No,
 synne om Anc Ff, of þis spece of synne Ha₂
 37 anghlicorum Anc, & þe same Testamentum om Anc Br Do Ff Ha₂ Ha₄ La No
 Ry Tc
 38 wher it is reh how om Do, where he seyde how Anc Ha₄, where (that) he rehersiþ how
 Br Ff Ha₂ La No Ry Tc

P 25

1 seynt Austyn of Caunterberþ Br No, þe apostil of ynggelond om Br Do Ff Ha₄ No,
 sente] seyde Tc, s Gr fro yngelond to Rome Ff
 2 þe perell(is) of this synne Anc Br Do Ff Ha₂ Ha₄ No Ry, þe perloust of þis synne Tc,
 wrote to him agen Br No
 3 þis sentence of þis synne and is put in decretis di v^{ta} Testamentum wher þat he seith
 þus Ff þ^t Illusyon dremyng om Br Ff No, fallys to (in Anc) a man(nes Anc)
 dremyng Anc Do Ha₂ Ha₄ La Ry
 4 om Br Ff No, comyth om Do, & þan] & þat (hit) Anc Do Ha₂ Ha₄ Ry, þan is om La
 5 is synne om Br Ff No, for it is synne om Anc, is (2) om Ry
 6 þe fende dysseytte Anc, (the) fendys disseyght Br Do Ff Ha₂ Ha₄ La No Ry, chast
 om Anc, a caste man Ha₄, or a chaast womman La, or woman or of frelte or of feblenes
 of þe flessche' and þan it is Ff
 7 venially synne Anc, a venyal synne or noon No, comyth] falleþ Ry

8 comyth of surfet¹ and of delycious metis & (of) drynkys & of (mekyll om No) sleep
 & of ese (& somtyme of febylnesse of complexion Furthermore yt comyth by this wyse as
 om No) (or No) of ragery wyth wymmen thurgh fowle handlyng or towchyng lustfull
 lykyn (& kessyng and oþere manye occasyouns zeuyng or gret aforne tyme thynkyng No)
 thurgh which he hath dremyng in the (same om No) matyr & of the (same om No) personys
 (þ^t he desyryd in his mynde om No) where thorwz that he ys defoulyd in slep Thanne ys
 þis (þat) pollucion dedly synne² for this occasyoun (of desyryng in his mynde om No)
 zowyn asorne and yf he a pryst be¹ or shulde receyue the sacrament (be commonyd No)
 he owyth to absteyne him þe day folwyng for the reuence (reuerence No) of yt (þe blisful
 sacrament of godis bodi No) And this ys the byddyng of seynt gregory & the conseyll of
 of seynt thomas // super 4^m (secundum No) Br No, mete & drinke] etyng and drinking
 Ff, & drinke om Do Ha₄, & of to moche sleep & eese om Anc, of mochel slepe and ese
 & premeditacioun Ff, of om Ha₄

9 om Anc Br Do Ff Ha₂ Ha₄ No Ry Tc 9-10 sum euynce & knowinge If he wil
 wel ransake him self where þe defaute is La

10 om Anc Br Do Ff Ha₂ Ha₄ No Ry Tc

11 The synne Anc, 11-12 þ^t womman w^t owtyr womman] þ^t wytynglye does
 w^towte woman or woman w^towte man in schedyng of nature wylfullye Anc, as a man
 w^towte woman or a woman withoute a man Do Ha₄, as woman w^tout man and man w^tout
 woman Ry, þ^t a man doth w^tout womman or womman without man out of dyw place or
 out of dyw maner Br No

12 of þes 11 manere of last synnys Tc

13 spekyth seynt Austyn & seyth] S A seith Ry, orible synnes Ff

14 þerof] þer No, poynt] pynte Ha₄, to haue (a La) lettud (letyn Br Ha₂ No, let La
 lete Ry) his inc Anc Br Ha₂ La No Ry, to let his (þe) inc Do Ha₄

15 fleisch ne blood of no womman in saluacioun La

16-19 om Anc Br Do Ff Ha₂ Ha₄ La No Ry Tc

20 rehersith man om the same MSS

20-30 Innocencius in libro de miseria condicionis humane seythe þus þat for þat synne
 god drenchyde v cytes of þe wiche þe bybyll spekes And for there synnys werre so horrible
 & so odyous to hyme þerfore he wolde not commytte þe punyschement þereof to no creature¹
 bot reseruyt it to hyme selfe Frome these synnes & frome alle other Criste kepe us thoro
 his grace And take oure soules after oure deth to hys blyssfull place Amen // Explicit Anc

Also Innocent De miseria condicionis humane seith that for thes sennys god destroyed
 fyve ceteris of whiche the bybyll spekyth of And for tho sennys were so horrible & odyous
 to him he wolde comyttyn the punysshment þerof to no creature but to hymself Now from
 thes sennys & al othyr cryst kepe us thorwz his grace & aftyre oure deth us to brynge to his
 blyssyd & eternall place Amen Explicit tractatus prefatus &c Br

Also Innocencius / in libro de miseria condicionis humane / seith that for thes synnes
 god dreynded v cites of þe which the Bible speketh And for thes synnys were so horrible
 and odious to him he wold committe þe ponschement therof to no creature but resorte hit
 to him self / Fro þes synnes / and fro alle other Crist kepe þorgh his grace and take oure
 soules after oure dethe to his blisfull place Amen Do

Also Innocent in li^o de miseria condicionis humane seip¹ þat for þise synnes god dreynte
 v citees of whiche holi writ spekip / and for þo synnes were so odious to him¹ he wolde
 commytte þe punysshement þerof to no creature but to him self / fro thise synnes and alle

oþur crist kepe us þourz his hoh grace' & take oure souls after oure deth to his blisful place Amen Ff

Also Innocencius in libro de miseria condicionis humane seyth þat / for þese synnes god adrente fyue cytees of whiche þe bible spekith of And for þese synnes weren so horrible & hidous to hym' he ne wolde comitte þe punschement þerof to no creature but reseruede it to hym self From þese synnes and alle opere crist kepe us thorw his grace' and take oure souls aftyr oure deeth into his blysful place Amen Ha₁

Also Innocentius in liº de miseria condicionis humane seyth þt for þes synnys god drengyd v cytos of þe bybyll spekythe And for þes synnys bethe so horrybyll and odyouse to hym he wold commyte hys powere þerof to no creature but resorte hit to hym sylfe Fro þes synnys and from alle oper Cryst kepe us thorowe his grace and take our solwes after oure dethe to his blysfull place Amen

Explicit materia ista Quod iohannes mydwynter efficitur testis quod est Simonis Smyht Ha₁

And also Innocencius In libello de miseria condicionis humane seith þt for þese synnes it was þt god drenchid þe 5 citees þe which þe bible spekith of & þt god wolde graunte no power to noon of his aunglis to avenge þe synnys /' but reserued þt powere al oonli to him silf & so he did him self execucioun to schewe þe oribiltees of þe trespas / For þes forseid synnes & from alle oper synnes & temptaciouns of þe feend crist kepe us for his mycht mȳt / And sende us his special grace þt we mowe be worþt to be takin to þt zore of heuene þt euere more schal laste Amen La

Also Innocent de miseria condicionis humane seith þat for þese sennys god destroyed fyue cytes of þe wiche þe bible spekith of And for tho synnys were so orible and odious to hym he wolde commytyn þe punschement þerof to no creature but to hym self Now from þese synnys and from alle opere crist kepe us þorw his grace and take oure soule after oure deth to his blisful place Amen

Explicit tractatus de septem peccatis mortalibus & de eorum speciebus No

Also Innocencius de miseria condicionis humane seith þat for þes synnes god drented fyue cytees of þe which þe bibyll spekith And for þes sinnes were so horrebill and odious to him he wolde comite þe punyschment þerof to no creature but reserud hit to him silfe Fro þes synnes and fro all oper crist kepe us þroz his grace And take oure sowles aftyr oure dethe to his blysfull place Amen Ry

Also Innocent in liº de miseria condicionis humane sayth þat for þese synnes god hath drenchyd v cytees of whyche the byble spekyth and for þis synnes were so horryble & odyous to hym he ne wold commytte þe poneschyng of hem to no creature but reseruyd hit to hym self Fro þese synnys & from alle oder Criste kepe us throuze his grace & take oure soules after our deth to hys blysseful place Amen Explicit Tc

APPENDIX I

Because of the impracticability of including all variants in the Textual Notes, a transcription is given below of the same passage (2/11-34) in the thirteen other copies of Lavynham's text in order to give an impression of their spellings and other features. The Latin quotation, in so far as it does not deviate from Ha₁, has been left out.

Anc. 3

Presumpcyon ys when a man puttys hym selfe fordyr in presse in *presence* of pepull then a nother man dothe wyche þat is als good os he lokynge aftur reuerence as to syt a bouyn hym & to speke furste & to take wurschype of þe worlde passynge alle other demynge hyme selues stronger or more hardye wyser or more wytte or elles bettur or more worthy then any othyr Of these brawnches of pryde spekes sente Austyn. Et est li^o. xiiij^o. de ciuitate dei. cap^o. xiiij. where he seythe þat it is for the better þat god suffurs oftyn tymes a prowde man wiche þat is *presumptuos* of hyme selfe to falle in to sum grete syne for these skylles because þat ane man schall suner se ys awn sekene and be radyr euyll payde w^t hyme selfe a nother tyme that he was so *presumptuos*. And sente Austyn preues ensamples in the same place & sayse thus. The cause why that criste suffurde sente Petur to forsake was þe grete *presumpcion* þ^t petur schewde be fore when he seyde these wordys

 Here sente Petur *presumes* hyme to far furthe of hym selfe demynge hym selfe more tresty bettur hartude & more hardy then any of hys felowse.

Ashmole 750

Presumpcion is qwan a man puttytz him ferþere in pres & in *presens* of pepple þan a noþer man doth qwich is as good as he lokyng after reuerens. to sittyn abouyn. to spekyng ferst. & to take wurschepe of þ^e word passingge alle opere. demynge him self *perauenture* strenger & mor hardi & wise & mor witty þan ony oper. Of þis brawnche of *prid* seyth seynt austyn. li. 14. d. ci. dei. c^o 13. qwer he seytz þ^t it is for þ^e better þ^t god suffred. ofte tyme a prowde man þ^e qweche is *presumptuos* of him self for to falle in to sum gret opyn synne. & þ^e skile qwi þ^t suffritz him to falle is þ^{is} for þ^e same man xulde sunnere sen his owyn siknesse & ben þ^e rapere euyl paid w^t him self a noþer tyme þ^t was so *presumptuos* & seynt austyn puttz þer of ensauple & seytz þus. þ^e cause qwi he seyth þ^t *crist* suffrid so peter to fallyn & fosakyn him was for no pyng ellis but for þ^e grete *presumptuousnesse* þ^t peter schewid befor hand qwan he seyde þ^ese wordis to crist . . .
 non scandalizabor
 þ^t is to sayn & þowth alle opere ben ensclawdrid be encheson of þ^e. j xal neuere so sclawdrid be. & þowz it falle me to deyze w^t þ^e. xal j neuere þⁱ person forsake. her seyn peter *presumyd* him self to ferforþ^e. for he heynynd him self mor trewe & mor tristy. better hardier & mor herty þan ony oper of his felaws.

Brotherton 501

Presumpcion. ys whan a man puttyth himself fertherforth in pres and in presence of pepil than a nothyr man doth which ys as good as he or bettyr. loking aftyr reuerence to syttyn a bouyn. to speke fyrst. and to take wirship passyng all othyr. And of this braunche of pride demyng hymself *peraenture* strenger. or more hardy. & more wytty or ellis bettyr & more worthi than ony othyr man. Of whiche braunche of pride spekith seynt Austyn // *et est li^o 14^o de ci dei. ca^o. 13.* // where he seyth that yt is for the bettyr. that god suffrith oftyn tyme a proude man. which that ys *presumpcion* for to falle in to sum grete opyn senne' for the same man shulde the sonner knowe himself and se hys owne senne and be the rather euyl payd w^t himself a nothir tyme þ^t he was so presumptuous. And Seynt Austyn putteth here an example in the same place & seith this. The cause qwy he seith that cryst suffryd Seynt Peter for to falle whan he forsoke him. was for nothing ellys but for the grete *presumpcion* that Petyr schewid a fornhand. whan he seyde thes wordys to cryst

// And thowh all othyr of thin apostolys he seyde be sclawndryd. by cause of þ^e. j shal neuyr be sclawndryd. And thowh yt falle me to deye. j shal neuyr forsake the. Here seynt Petyr *presumyd* himself so feerforth. for he dempte himself more trewe & more trusty. beter hardy more herty than ony of hys felawys of the apostolys.

Douce 60

Presumpcion js whan a man putteth more ferforth in prese in *presence* of peple. then a nother man doeth. that is as goode as he / loking after reuerence. to sytte above him / and to speke first. and to aske worship of the world. passing all othir. demynge him self *peraenture* strenger. and more hardy. wyser and more wytty. better and more worthi then eny other / Of this branche of *pride*. speketh Seint Austyn *Et est in libro. xiiij. de ciuitate dei* where he seith That hit is for the better. þ^t god suffreth oft tyme a proude man which is *presumptuous* of him self to falle into som opon syn / For the skyl why. that god suffreth this. js. for the same man. shuld se the more sonner his owne foly sykenesse. and be þe rather euyl apayed with him self. anoþer tyme. that he was so *presumptuous* And Seynt Austyn. *preueth* here of an ensample in the same place. and seith. this is the cause. why that god suffred Seynt Petir to forsake him / js for noȝt ellys. but for the grete *presumpcion* that Petir shewed whan he seyde thes wordes to Crist
There Seint Petir *presumid* to ferforth of him self. more tru and trusty. more wyse and hardy then eny of his felawes.

Ff. vi. 31

Presumpcioun is. whan a man puttib him self forther forth in prees and in *presence* of peple. þan anoþer man dop þat is as good as he' loking after reuerences to sitte aboue. to speke first. and to take worschippe of þe worlde passing opere. demyng him self *peraenture* more strong. more hardi. or wiser. more witty. or ellis bettre and more worþi þan any opir / Of þis *braunche* of *pride* spekib Seint Austyn & *est li^o xiiij^o de ciuite dei c^o xiiij^o* where he seip. It is for the betre þat god suffrith ofte tyme a proud man whiche þat is *presumptuous* of him self to falle in some grete open synne' for skile whi. þat god suffrib it. is þis / for þe same man shulde sonner seen his owne siknesse' and be þe raper euil paid wiþ him self a noþer tyme þat he was so *presumptuous* / and seint Austyn puttib here of ensample in þe same place. and seith þus / þ^e cause whi þat crist suffrid he seith seint Peter forto forsake him' was for no þing ellis. but for þe

grete *presumpcioun* þat Peter schewid him when he seid þise wordis to crist Si

 And þouȝ alle oþir apostelis he seiþ be slaundrid enchesoun of the? I schal neuer be
 slaundrid so / and þouȝ it falle me to deie wiþ þe? I shal neuer forsake þe / here
 Seint Peter presumed him self to ferforþ. demyng him self? more trewe. and more trusti.
 & more hardi. þan any of his felawis.

Harley 1197

Presumpcion is whane aman puttith hym self ferþere forth in prees in *presence* of peple:
 þan anoper man doth whiche þt is as good as he? lokinge aftyr reuerence to sittin aboue.
 to spekin fyrst. and to take worschepe of þe world passinge alle opere. demyng hym
 self *perauenture strengere* and mor hardy. or wisere or more witty or ellis betere & more
 worþi þan any oper. Of þis braunche of pride spekith seynt austin. Et est libro xiiijº.
 de ciuitate dei. capº. xiiijº. where he seyth þt it is for þe betere þt god suffrith ofte tyme
 a proud man which þt is *presumptuous* of hym self? to falle in sum gret opin synne.
 For þe skill whi god suffrith þis? is. for þt same man schulde þe sunnere seen his owne
 seeknesse and ben þe rapere euyle payed wiþ hym self anoper tyme þt he was so pre-
 sumptuous. And seynt austin puttith herof ensample in þe same place & seyth þus.
 The cause why he seyth þt crist suffrid seynt petyr to forsakin hym was for noþing ellis
 but for þe grete *presumpcion* þt petyr schewid to forhand whane he seyde þo wordes
 to crist. non scandalizabor
 And þow alle opere apostolis he seyde be slaundrid be enchesoun of the? I schal neuere
 so slaundrid be. And þow it falle me to deyȝin wiþ the? schal I neuere þin persone forsakin.
 Heer seynt petyr *presumyd* to ferforth of hym self. For he demyd hym self more trewe
 and more trusti. betere hertid and more hardy þan ony of his felawschepe.

Harley 1288

Presumpcion is qwan aman pottes hym self father furth in prese and in *presence* of peple
 than another dose wylk is as gode as he or better longyng after reuerence as to sitt abouun
 to speke frist and to take wyrchep passyng othere And of thys braunche of pride a man
 demyng hym self *perauenture strangere* or more herdy wyser or more wytty or ellys
 better or more worthi than ony other man of the qweche braunche of pride spekyt seynt
 Austyn de ci. d cº. 13º. wher he says þat it is for the better þat god suffres oft tymes
 aproude man þat is *presomtywouse* for to falle in to some grete opyn synne be the whylk
 he xuld sonere hym self and see hys owyn synne and be the rather euyl payd wyth hym
 self a nothertyme þat he was *presumtywous* and saynt Astyn puttes ther of ane ensample
 in the same place and sais thus þe cause why that crist suffered sante Peter for to falle
 when he forsoke hym was for no thyng ellys but fore þe grete *presumpcion* þat Petir
 schewed a fore when he sayde these wordes to crist

 And thow alle opere of thyne apostoles he sayd be slaunderyd be cheson of the I schal
 neuere be slaundered and thow it be falle me dye for for the I schal neuer for sake the
 here saynt petir presumed of hym self so fare furthe þat he demyd hym self more trewe
 and more trusti more hardy and more herty than ony of hys felaus þe apostoles.

Harley 2383

Presumpcion ys whane a man puttethe hym more ferforthe yn prese of pepyll then a
 noþer man doythe þt ys as good as he loking after reuerence to sytt above hym And to
 speke fyrste & to axke worschype of þe world passyng alle opere demyng hym sylfe *peraven-*

ture strengere & more hardy wyser & more wytty better and more worthy þan eny of ys felowys / Of þis branche of pride spekythe Seynt Austen *Et est in h^o xiiij^o de ci dei* where he seythe þ^t hyt ys for þe better þ^t god sufferyth ofte tymys a prouwd man whyche ys *presumptuous* of hym sylfe to falle yn to sum opyn syn for þe skylle why þ^t god soferyth þis ys for the same man schuld se & þe more sunnere know his foly syknysse & be þe rather ewyll apayde w^t hym sylfe anoþer tyme þ^t he was so *presumptuous* And Seynt Austen preuythe her of a ensampyll and seythe þis ys the cause why þat god soferyd Seynt Peter to for sake hym for nowte ellys but for þe grete *presumpcion* þ^t peter schewyde whan he seyde þes wordys to cryst

There Seynt Peter *presumyde* to fer forth of hym sylfe more trew and trusty more wyse and hardy þan eny of his felowys

Laud Misc. 23

Presumpcion is whanne aman puttþ him silf ferþerforþ in prees in *presence* of peple þan ani oþer man doþ þe which is as good as he loking aftir reuerence to sitte aboue to speke first and to take worchip of þe world passing alle oþer demyng hym silf more strenger more hardi or more witti þan ani oþer Of þis braunche of pryde spekiþ Seint Austyn li 14 d ci dei ca 13 where he seiþ þat it is for þe better þat god suffriþ ofte tyme aproud man þ^t is *presumptuous* of him silf to falle in to sum greet synne þat is opin for þat same man schuld see his own seekenesse and be þe sonner euil apaid wip him silf þat he was so *presumptuous* // And Seint Austyn puttþ herof an exauple in þe same place & seiþ þus þe cause whi þ^t crist suffrid Seint Peter to forsake him was for no þing ellis but for þe greet *presumpcion* þat Peter schewid whanne he seid þese wordis /

And þouȝ alle oþer apostlis he seiþ be sclaunderid bi enchesoun of þee I schal neuer so sclaunderid be and þouȝ it falle me to deȝe wip þee I schall not forsake þe And þus do many bostours speke aproud word an aftirward forsake it

Norwich

Presumpcioun is whan a man puttith hym self ferþere forth in pres and in presente of peple þan a noþer man doth wiche is as good as he or betere lokynge after reuerence to sittyn abouyn þe to speke ferst and to take wurschepe passynge alle oþere And of þis braunche of pride demynge hym self *perauenture* strengere or mor hardy & mor witty or ellis betere and mor wurthi þan ony oþer man Of wiche braunche of pride spekiþ seyn austyn *et est libro xiiij^o de ci dei c^o xiiij^o* wher he seyth þat it is for þe betere þ^t god suffriþ oftyn tyme a proud man þe wiche is *presumpcyous* for to falle in to sum gret synne For þe same man schulde þe sonere knowyn him self & sen his owene synne & be þe rapere euele payd with him self a noþer tyme þat he was *presumpcyous* And seynt austyn puttith here an example in þe same place and seith þus The cause whi he seiþ þat crist suffrede seyn petir for to fallyn whan he forsok hym was for no thyng ellis but for þe grete *presumpcyon* þat petir schewede a forhande whan he seyde þese wordis to crist

And thow alle oþere of thyne apostolys he seide be sclaunderid be encheson of þe I schall neuere be sclaunderid and thow it falle me to deye for þe I schal neuere forsake þe Here seynt petir *presumede* of hym self so ferforth þat he demyd him self more trwe & more trusty betere hardier mor herti þan ony of his felawis of þe apostolis

Rawlinson C. 288

Presumpcioun is qwanne a man putteth hym self ferther forth in pres of peple þan a noþer man putteth hym þt is as good as he. lokyng after reuerence to sytten a bouen and to speke frist and to take wurchepe of þe world passyng alle oþer demyng hym self perauenture strangere & more hardy & wysere and more wytty betere and more worthy þan any other Of þis braunche of pryde speketh seynt Austyn *et libro xiiijº. de ciuitate dei caº xiiijº.* /. qwere he seyth þt it is for þe betere þat god sufferyth ofte tyme a proud man qwich þt is presumptuous of hym self to falle in summe gret synne for þe skyl why þt god suffryd þis is For þe same man xulde þe sonere see hys owyn sekenesse And be þe rather euyl paid wt hym self a nother tyme þt he was soo presumptuous And seynt austyn preueth here of ensauple in þe same place and seyth þus þe cause qwy þt crist sufferd seynt petre to forsake hym was for no thyng ellis but for þe grett presumpcioun þt peter schewyd to forhand qwan he seyde þese wordys to crist there seynt peter presumid hem to ferforth of hym self more trewe and more trosty and more hardy þan any of alle hys felaws.

Royal 8. C. I.

Presumcion is whan a man putteþ him self ferthirforþ in pres in presens of pepell þan a noþer man doþ þat is as god as he lokyng after reuerens. to sitt a boue to spek friste and to take worschupe of þe world. passyng alle oþer. demyng him selfe perauenture strengere hardier wisir. oþer elys beter and more worþy þan eny oþer þer Of þes branche of pride speketh Seynt Austyn 14. *de ciuitate dei caº 13.* where he seith þat hit is for þe beter þat god suffrede. oftyme a prowte man which þat is presumptus of him selfe to falle in som grete oppen syn. For þe skyl whi þat god suffreth þis is. for þat same man scholde þe soner. see hes owen seknes. and be raper evyll y paid wt him selfe. a noþer tyme. þat he was so presumptus And seynt austeyn prouith herof ensauple. in þe same plas and seiþ þus. The caus whi that cryst suffrede seynt petir to forsake him was for nothing els but for þe grete *presumpcion*. þat Petir schewide befor whan he seide þis wordes to cryste There (in thes) Seynt Petir presumyt him to fer forth of him selfe. For he demed him selfe more trew. more tristy. better hertit. & more hardy þan eny of his felowschipe.

MS. B. 14. 19

Presumpcioun is whanne a man puttyth hym self ferforth in pres in presens of peple þan an oþer man doth whyche þt ys as good as he lokyng after reuerens to sytte aboue to speke fyrst. and to take worschupe of þe world passyng alle other demyng hym self per aventure strengere and more hardy oþere wyser and more witty. or ellys better and more worthy þan any other. Of þis braunche of pride spekyth seynt Austin. *Et est liº. xiiijº. de ciuitate dei. caº. xiiij.* where he seyth that it ys for þe better þat god suffre ofte tymes a prowde man þe wheche is presumptuous of hym self to falle in sum gret opyn synne For þe skele why þat god suffre þis is. For þe same man xuld þe soner se þe sekenesse of hym self knowe. And be þe rather evyl payde wyth hym self an oþer tyme þat he was so presumptuous. And seynt Austyn puttyth here of ensauple in þe same place and seyth thus The cause why þat crist sufferyd Seynt Petir to for sake hym. was for no thyng elles but for þe grete *presumpcioun* þat Petir schewyd a forhande quan he seyde þes wurdys to crist

And þanne þouȝ alle op̃ere apostelys he seyde to be dysclaundryd by encheson of þ^e. j
xal neuȝr be slaundryd and ȝif it falle me to dey w^t þ^e. schal j neuȝr þⁱ persone for
sake Seynt Petir presumyd to forforth of hym self. For he demyd hym self more trewe
and more trosty bettyr hertyd and more hardy than any of hys felawschepe.

APPENDIX II

AN ALPHABETICAL LIST OF LAVYNHAM'S OTHER WORKS

The following catalogue has been compiled from Bale's bibliographies, Leland's *Commentarii*, Tanner's *Bibliotheca* and de Villier's *Bibliotheca Carmelitana* (cf. p. xxix) and some other sources, specially referred to below.

Title	Incipit	MS. (Edition)
1. Abbreviationes Bedae, lib. i.	Britannia, cui quondam Albion	—
2. Ampliativis, De, lib. i; De terminis ampticativis et privativis, MS. Sloane 3899.	Terminorum quidam sunt ampliativi quidam vero privativi	MS. Sloane 3899, ff. 21 ^r –22 ^v .
3. Annotationes in Tobiam, lib. i.	Notatur primo capitulo, quomodo	—
4. Argumenta in Epistolas D. Hieronymi, lib. i.	In hac epistola respondet Hieronymus	—
5. Arte obligatoria, De, lib. i.	Obligatio est oratio, mediante; de Villiers: Obligatio & Oratio . . .	MS. Sloane 3899, ff. 17 ^v –21 ^r .
6. S. Augustino de Civitate Dei collectanea, Ex, lib. i.	—	—
7. Causae Naturales, lib. i.	Deus et natura nihil faciunt frustra; MS. Sloane 3899: . . . nihil frustra operantur	Cambridge Un. Lib. MS. Hh. 4. 13, ff. 55–8; MS. Sloane 3899, ff. 59 ^v –64 ^r ; MS. Royal 12. E. XVI, ff. 5 ^r –9 ^r .
8. Clypeus Paupertatis, lib. i; Leland, Defensorium pauperum, lib. iii; Bale,	Pauperes fiducialiter requiescent	—

Title	Incipit	MS. (Edition)
Harley 3838 , f. 80 ^v and f. 188 ^r , Protectorium pauperum, lib. iii; Protectorium Pauperum.		
9. Coelo et Mundo, De, lib. ii; Leland , Compendium coeli et mundi.	Summa cognitionis terrae; de Villiers : . . . cogn. naturae haec, <i>id.</i> Bale , <i>Harley</i> 3838, f. 188 ^r .	—
10. Commentarii in Esaiam, lib. i; Harley 3838 , f. 80 ^v , Super esaie prophetiam, f. 188 ^r , super Esaiam; Leland , In Esaiam; de Villiers , In Isayam Commentaria Scholastica.	Ad singulare praeconium prophetae	—
11. Compendium de Anima, lib. i; Harl. 3838 , f. 81 ^r and f. 188 ^r ; Leland , De Anima; not in de Villiers .	Anima est actus corporis	MS. Sloane 3899, ff. 64 ^r –65 ^r ; MS. Royal 12. B. XIX, f. 1 ^r .
12. Compendium Gualteri Reclusi, lib. i.	In primo capite libri primi, quem prae . . .	—
13. Compendium metereorum, lib. iv.	—	—
14. Conversione propositionum, De, lib. i.	Circa conversiones aliquarum	—
15. Decem Generibus, De; only in MS. Sloane.	Tria genera predicationum	MS. Sloane 3899, ff. 41 ^r –45 ^v .
16. Decem Praedicamentis, De; MS. Digby, Super Predicamenta.	Tractaturus de decem praedicamentis	Bodl. MS. Digby 77, f. 191 ^v .
17. Determinationes contra Lollardos & Wiclefistas, lib. i; thus de Villiers ;	—	—

Title	Incipit	MS. (Edition)
Tanner omits <i>Determinationes</i> ; not in Bale .		
18. Dicta Senecae & Tullii, lib. i.	—	—
19. Dictionarium Sacrae Scripturae, lib. i.	Cassiodorus super psalmo	—
20. Distantia Planetarum, De, lib. i.	Nota, quod secundum astronomos	—
21. Encomium virtutis, lib. i ¹ ; Harley 3838 , f. 80 ^v and f. 188 ^r , Preconia virtutis.	Virtutem laudamus ethicorum	—
22. Epistolarum, lib. i; only de Villiers .	—	—
23. Ethica Aristotelis, In, lib. x; Leland , Commentarii in . . .	Sicut in dictis Pythagoras; de Villiers : . . . Pythagoreae dicitur; Sicut dicit pythagoras, Harley 3838 , f. 80 ^v and f. 187 ^v .	—
24. Exceptivis et exclusivis, De, lib. i; MS. Sloane 3899 has two separate tracts: 'De exclusivis' and 'De exceptivis'.	Dictiones exceptive sunt iste Dictio exclusiva aliquando sumitur a parte subjecti	MS. Sloane 3899 , ff. 14 ^r -17 ^v . <i>ibid.</i> , ff. 12 ^v -14 ^r .
25. Excerptiones doctorum, lib. x.	Tullius in libro de natura deorum	—
26. Excerptiones e libro Tullii de natura deorum.	Cum multae res	Bodl. MS. e Museo 94 f. 11^v .
27. Fallaciis, De, lib. i.	Fallacia est deceptio, sive ut	—
28. Finito et Infinito, De, lib. i.	—	—

¹ Tanner, p. 471, note y: 'Haec diatriba in MS. Bale Sloan. inscribitur *De laude philosophiae moralis*.'

Title	Incipit	MS. (Edition)
29. Fundatione sui ordinis, De; Harley 3838, f. 81^r: lib. i; Leland, De origine Carmelitici ordinis.	—	—
30. Futurorum Eventu, De, lib. i.	In materia de eventu	MS. Sloane 3899, ff. 67 ^v - 68 ^r .
31. Haereticos, Contra, lib. i; de Villiers, Contra quoscunque h . . .	—	—
32. Historia trium Mago- rum, lib. i.	Dicitur primo capite, quod sicut	In MS. Laud Misc. 525 in the Bodleian there is a work 'De Gestis et Trans- lationibus sanctorum trium regum' ascribed to Lavyn- ham by a late hand. This is, however, a once famous work by John of Hildesheim (fl. 1370), a German Carme- lite. Lavynham may have been the author of one of the several translations of the work (<i>D.N.B.</i>).
33. Identitate & Divisione, De, lib. i; De identitate et dis- tinctione, Leland and Harley 3838, f. 81^r and f. 188^r.	Distinctiones sunt septem	—
34. Insolubilibus, De, lib. i.	Est sciendum quod quae- dam consu . . . ; de Villiers and MS. Sloane: Sicut nexus amoris quandoque insolubilis; Harley 3838, f. 81^r and f. 188^r: Sicut nexus amore.	MS. Sloane 3899, ff. 73 ^r - 78 ^r .
35. Inventionibus Rerum, De, lib. i; Leland and de Villiers:	Quoniam de rerum in- ventoribus; de Villiers . . . inventione,	—

Title	Incipit	MS. (Edition)
De inventoribus . . .	also Harley 3838 , f. 81 ^r and f. 188 ^r .	
36. Ioannem Purveyum, Contra, lib. i; Leland , Contra Haeresin J. P.	De sacramento eucharistiae dicit	Bodl. MS. e Museo 86, f. 88, ed. <i>Fasciculi Zizaniorum</i> , by W. W. Shirley, London 1859, pp. 383-399 (Rolls Series 5); translation by John Foxe, <i>The Acts and Monuments</i> , ed. J. Pratt, vol. III, 286-92.
37. Lectiones Oxonienses, lib. i.	—	—
38. Lecturae Scripturarum, lib. i.	Derelinquetur filia Sion; cf., 53.	—
39. Natura instantium, De, lib. i; Leland joins 39 and 44 under 'De natura in- stantium et primo in- stanti, lib. ii'.	Ad cognoscendum quando est vel; no <i>incipit</i> in de Villiers; MS. Sloane has a tract of the same title with the <i>incipit</i> : Instar vel nunc quod idem est vocatur finis; Harley 3838 no <i>incipit</i> .	MS. Sloane 3899, ff. 65 ^{r-v} .
40. Orationes ad clerum, lib. i; Leland gives a title 'Sacrarum Concionum, lib. i', which, according to Tanner (p. 470, <i>w</i>), comprises 40, 57 and 58.	—	—
41. Paulum ad Titum, In, lib. i.	Influentia spiritualis	—
42. Potentiis activis et pas- sivis, De, lib. i.	Cum potentia cuiuscunque rei sit circa; MS. Sloane om. 'sit'.	MS. Sloane 3899, ff. 68 ^v - 72 ^v .
43. Potentiis animae, De, lib. i.	—	—
44. Primo instanti, De, lib. i; cf. 39.	Ad cognoscendum quando est dare	MS. Sloane 3899, ff. 65 ^v - 67 ^r .

Title	Incipit	MS. (Edition)
45. Probationes Propositionum, lib. i.	Consequentia est antecedens; de Villiers . . . antecedens & consequ.; MS. Sloane has a tract with this <i>incipit</i> under the title: De consequentiis.	MS. Sloane 3899, ff. 6 ^v -12 ^v .
46. Probationibus propositionum ex expositionibus earundem, De; only in MS. Sloane .	Proposicio potest probari quadrupliciter; scilicet .	MS. Sloane 3899, ff. 29 ^r -30 ^r .
47. Proportionibus, De, lib. i.	—	—
48. Proprietatibus Elementorum, De, lib. i; Tanner : Excerptiones e libro Aristotelis de . . .	Praemissus est sermo a nobis	—
49. Quaestiones ordinariae, lib. i.	—	—
50. Quaestiones Physicorum, lib. viii; Leland : Quaest. super viii lib. phys.; de Villiers : lib. i.	Utrum materia de se aliquid	—
51. Quaestiones vespertiales, lib. i	—	—
52. Regulis consequentiarum, De, lib. i; the title in MS. Sloane is: Tractatus de incipit et desinit.	Omnis propositio affirmativa; MS. Sloane : . . . vel negativa.	MS. Sloane 3899, ff. 30 ^r -40 ^v .
53. Revelationes Brigittae, In, lib. vii ¹ ; de Villiers : Determini-	Stupor et mirabilia audita sunt in terra ¹ ; Harley 3838, f. 80 ^v and	—

¹ MS. Royal 7. C. IX and Bodl. MS. 169 contain works with the *incipit* 'Stupor et mirabilia . . .' with ascriptions to Lavynham. They are, however, Latin translations of St. Birgitta's revelations. See Cummings, *The Revelations*, p. xx, n. 2 and p. xxix, n. 1.; cf. Introduction, p. xxxii.

Title	Incipit	MS. (Edition)
nationes notabiles, Oxonii et Londini publice lectae, pro libro Revelat. S. Birgittae; Harley 3838 , f. 80 ^v and 188 ^r : lib. i.; Leland , lib. i.	f. 188 ^r : Derelinquetur filia syon (cf. 38).	
54. Scientia et Sensu, De, lib. i.	Circa considerationem quare sensus	—
55. Scire et Nescire, De, lib. i; MS. Sloane : Tractatus qui vocatur Scire.	Scire multis modis dicitur; MS. Sloane : Scire tribus modis . . .	MS. Sloane 3899 , ff. 52 ^r - 59 ^v .
56. Sententiarum Quae- stiones, lib. iv; Leland and Harley 3838 , f. 80 ^v and f. 187 ^v : Super Sententias; de Villiers : Quaestiones super Magistrum Sen- tentiarum.	Quaeritur utrum finis per se	—
57. Sermones de Sanctis, lib. i; cf. 40.	—	—
58. Sermones de tempore, lib. i; cf. 40.	Quaeritur utrum finis per se; cf. 56; Harley 3838 , f. 81 ^r and f. 188 ^r : Solutum est vin- culum	—
59. Sophismatum canones, lib. xii.	Conversio est transpositio	—
60. Speciebus Argument- orum, De, lib. i.	—	—
61. Speculum naturale, lib. viii; Tanner (p. 470, l): ' . . . sive <i>super viii</i>	Ne sit taediosum legenti- bus; de Villiers , Ne . . . sit student. plur.;	Formerly of the Carmelite library at Oxford (Tanner , p. 470, h), now at Gonville and Caius College, Cam-

Title	Incipit	MS. (Edition)
<i>libros physicorum . . . Inscribitur etiam hic tractatus De differentia singularium et universalium.'</i>	Harley 3838, f. 81 ^r and f. 188 ^r : Ne . . . stu.	bridge, MS. 485/481 ¹ ; also in the Turin Nat. Libr. MS. H. iv. 30, ff. 37-73, and the Vienna Nat. Libr. MS. Lat. 4878, ff. 2 ^r -29 ^r .
62. Summulae logicales, lib. i.	Iuxta processum Aristotelis	—
63. Suppositionibus, De, lib. i.	Suppositio est statio termini; MS. Sloane: . . . est proprietas extremi seu statio term . . .	MS. Sloane 3899, ff. 4 ^r -6 ^v .
64. Syntagmata rerum, lib. i.	Est sciendum quod quedam confundunt	MS. Sloane 3899, ff. 22 ^r -25 ^r .
65. Terminis moralibus et propositionibus moralibus, De; only in MS. Sloane.	Omnis propositio cathetica vel ipothetica est	MS. Sloane 3899, ff. 25 ^r -29 ^r .
66. Termini naturales, lib. i.	Quaeritur utrum definitio naturae; the <i>incipit</i> of a tract of this title in MS. Sloane is: Noticia terminorum logicalium	MS. Sloane 3899, ff. 78 ^v -90 ^v .
67. Tractatus qui differt et aliud nuncupatur; only in MS. Sloane.	Notandum quod differt et aliud eodem modo	MS. Sloane 3899, ff. 15 ^v -17 ^v .
68. Tribus principiis, De; only in MS. Sloane.	In qualibet enim sciencia cognicio principiorum	MS. Sloane 3899, ff. 91 ^r -95 ^r .
69. Vocabularium theologiae, lib. i.	Cum difficultas verbalis multum	—

¹ Thus Xiberta, *De Script. Schol.*, p. 49 and Kingsford in the *D.N.B.*, s.v. Lavenham. Xiberta and the *D.N.B.* were no doubt both misled by an incorrect description in the old catalogue of Smith, p. 224. MS 485/481 only contains Aristotle's *Physics* with Averrhoes' commentary. On one of the fly-leaves at the back of the book is a note 'Supplementum Lauenham' (possibly an academic pledge), which presumably caused the mistake that the volume contained a work by Lavingham.

Tanner (p. 471) ascribes a treatise *Super viii libros physicorum Aristotelis quod dicitur Supplementum Lavenham* with the same *incipit* to Thomas Lavingham, fellow of All Souls' College in the 15th century.

There are two imperfect tracts in MS. Sloane 3899, one a *Tractatus de propositionibus modalibus* (ff. 2^v–3^v) and the other a *Tractatus Relativorum* (ff. 46^r–52^r), beginning with the words: 'ergo ista universalis est'.

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GLOSSARIAL INDEX

Abbreviations employed:

AF = Anglo-French; Angl. = Anglian; Kt. = Kentish; L. = Latin; MDu. = Middle Dutch; MMED = Michigan Middle English Dictionary; Merc. = Mercian; Nth. = Northumbrian; OE = Old English; OED = Oxford English Dictionary; OF = Old French; OI = Old Icelandic; ON = Old Norse; ONF = Old Northern French; WS = West-Saxon.

adj. = adjective; *adv.* = adverb, adverbial; *art.* = article; *aux.* = auxiliary; *comp.* = comparative, compound; *conj.* = conjunction; *def.* = definite; *dub.* = dubious; *etym.* = etymology; *fem.* = feminine; *gen.* = genitive; *imp.* = imperative; *interj.* = interjection; *interrog.* = interrogative; *m.m.* = modally marked; *n.* = noun; *neg.* = negative; *neut.* = neuter; *nom.* = nominative; *obj.* = object; *pa.* = past; *part.* = participle; *pers.* = personal; *pl.* = plural; *poss.* = possessive; *pple* = participle; *pr.* = present; *prec.* = preceding; *prep.* = preposition; *pron.* = pronoun; *pt.* = preterite; *refl.* = reflexive; *rel.* = relative; *s.* = singular; *superl.* = superlative; *vb.* = verb. *vbl.* = verbal.

A

a, an, art. (OE *ān*) *a, an passim.*

a bedde, adv. (OE *on bedde*) in bed 16/11.

aboue, adv. (OE *on + bufan*) in a high position 2/14; above, in heaven 23/2.

abowte, a bowte, adv., prep. (OE *onbūtan*) at 4/24; 19/24; with 17/4; see also *beryn* and *telle*.

absence, n. (OF *absence*) absence 14/2

abusyon, n. (OF *abusyon*) perversion, improper sexual intercourse 22/26; 24/23. Meaning not recorded in OED.

abydin, vb. (OE *abidan*) wait for 20/12; *pr. 3s. a bydyth* remains 17/32; *pr. m.m. abide* waits 19/37; *pr. pple a bydyng* awaiting 11/27.

accyon, n. (OF *action*) legal action, accusation 11/9.

a coorde, vb. (OF *acorder*) come to terms 11/31; *pr. 3s. a cordyth* accords 7/19; *pr. pl. a cordyn* live in harmony 14/26; **a. in twne** are in harmony 14/27; *pr. pple a cordyng* in harmony 14/30.

a cursid, acursyd, pa. pple (*a-* + OE

cursian) cursed, excommunicated 8/34; 10/9.

aduent, n. (OF *advent*) Advent 20/16.

affermeth, pr. 3s. (OF *affermer*) affirms 9/3.

a for, prep. (OE *on foran*) before 10/35.

a fornhande, adv. (OE *on foran + hande*) before 2/27; **a forhande** 4/11. Meaning not recorded in OED.

after, prep. (OE *æfter*) after 2/14; 25/9, 29; above 15/28; for 18/30; in 24/21.

afterward, adv. (OE *æfterweard*) afterwards 1/6; 4/8, 10 etc.

a gain see **a zen**.

a greuyd, pa. pple (OF *agrieuer*, AF *agreuer*) vexed 9/33; 12/17.

a zen, adv. (OE *on zēn*) again, in return, in reply 4/9, 41; 14/9 etc.; *prep.* against 3/23, 26 etc.; **a zens, prep.** against 5/4; 8/26 etc.; **a gayn, prep.** (OE *ongægn*) against 9/25; 11/8; 12/28.

azenward, adv. (OE *on zēn + -weard*) in return 12/13.

a knowe, pa. pple (OE *oncnāwan*) **was a.** acknowledged 6/9.

al, alle, adj., n. (OE *eall*) *all passim*; *gen. pl. altherbest* best of all 24/10;

adv. completely 3/28; *al* only merely, simply 7/30; *alle* to *gydere* see to *gydere*.

alle wey, adv. (OE *ealne weȝ*) always 4/3; *alwey, al wey* 7/39; 19/20 etc.

almesse, n. (OE *ælmesse*) alms 4/20; 18/19; *do a.* give alms 8/16; 18/25, 34.

almyȝty, -ti, adj. (OE *ealmihtig*) almighty 4/40; 7/20; 9/38; 17/6.

also, adv. (OE *ealswā*) also 3/19, 23, 33 etc.

altercacion, n. (OF *altercation*) altercation 20/29.

alyȝed, pa. pple (OF *aliier*) related 23/20.

am, pr. 1s. (OE *eam*) *am* 14/36; *pr. 2s.* *art* 5/17, 18; 18/8; *pr. pl.* *arn* 5/11.

ambycion, -yon, n. (OF *ambition*) ambition 7/2, 26.

amen, interj. (L. *amen*) Amen 25/30.

a mendement, n. (OF *amendement*) in a. of in order to amend 2/38.

a mendyd, pa. pple (OF *amender*) reformed 18/27.

a mong(is), prep. (OE *on ȝemang*) among 5/6, 21; 15/18, 29.

amyable, adj. (OF *amiable*) amiable 23/29.

amys, adv. (*a* + OE **miss*) doth a. does wrong 5/22.

an, prep. see *on*

and, conj. (OE *and*) *and* *passim*.

angrede, pt. pl. (ON *angra*) angered 3/31.

angry, -i, adj. (ON *angr* + *-y*) angry 10/12, 18, 20, 22.

angyl, n. (OF *angele*) angel 1/26; *pl.* *awngelis* 25/22.

a noon, anoon, adv. (OE *on ān*) at once 3/21; 4/11; 9/34 etc.; *conj.* *a noon as* as soon as 9/37; 13/35, 38.

answere, pr. 1s. (OE *andswerian*) answer 1/28; *pr. 3s.* *answerith* 6/30; 11/4, 19/30; *pt. 3s.* *answerede* 4/40; 14/9; 22/16.

a payd, pa. pple (OF *apayer*) satisfied 6/25.

apelyng, vbl. n. (OF *apeler*) accusing, accusation 12/36.

a peyrin, vb. (OF *ampeirer*) injure 15/6; *pr. 3s.* *a peyrith* 15/12.

apostle, n. (OF *apostle*) apostle 7/10; *apostil* (OE *apostol*) 12/4, 29 etc.; *pl. & gen. pl.* *apost(e)lis* 2/30; 20/15.

appareyl, n. (OF *apareil*) apparel 23/29.

appetit, -yt, n. (OF *apetit*) appetite 19/33; 21/25.

applis, n. pl. (OE *æppel*) apples 5/34.

areryth, pr. 3s. (OE *aræran*) arouses 10/22.

a risyn, a rysen, vb. (OE *ārisan*) rise, revolt 1/31; 3/23; *pt. pl.* *a rysyn* 3/26.

arw, adj. (OE *earȝ*) cowardly, pusillanimous 18/24.

arwnesse, n. (OE *earȝnes*) cowardice, pusillanimity 16/14; 18/13.

as, conj., adv. (OE *ealswā*) as *passim*; as it were 16/36; as if 24/25, 26; *rel. pron.* 24/32; *prep.* *as be* by 1/6; 23/41; 24/8; *as for* for 23/37; *as to* 11/9; *as towching* as touching 1/8; *adv.* *as þus* thus 17/21; 18/14; *conj.* *as þey* as though 24/36.

a scape, vb. (ONF *ascaper*) escape 14/24; *a skapyn, -e* 1/2; 4/3, 10.

a schamyd, adj. (OE *asceamod, ascamod*) ashamed 19/26.

a sent, n. (OF *asent*) *w^t on a.* unanimously 3/26.

a sentownt, adj. (OF *asentant*) assenting 12/33. The spelling with *-ow-* is not recorded in OED.

askyde, pt. 3s. (OE *āscian*) asked 14/8; *vbl. n.* *askynge* desire 19/15; *pa. pple* *askyd, -ed, -ld* 11/2; 14/6; 19/28.

asse, n. (OE *assa*) ass 1/13; 15/37.

assent, pa. pple (OF *assenter*) *ben a.* to approve of 10/9.

at, prep. (OE *æt*) at 4/7; 7/31; 13/3 etc.

a teer, n. (from OF *vb.* *atirer*) attire 23/30. The spelling with *-ee-* is not recorded in OED.

auctorite, n. (OF *auctorité*) authority 12/32.

audience, n. (OF *audience*) hearing, presence 5/14.

a vancyd, pa. pple (OF *avancer*) advanced, promoted 7/28.

aVauncement, n. (OF *avancement*) advancement 1/34.

a vengyn, *vb* (OF *avengier*) avenge 25/22;
pa pple a vengyd, -*id* 10/24, 12/12
a vowtyth (hym self), *pr 3s* (OF
avauntier) boasts 5/13 Probably a
 scribal error, cf *Textual Notes*
a vysement, *n* (OF *avisement*) deliber-
 ation 12/17
a wake, *pr 2s m m* (OE *awacian*) to be
 awake, vigilant 16/18, *pa pple a*
wakyd awaked 25/10
a waytyn, *vb* (ONF *awather*) await
 10/24
a wey, *adv* (OE *onweg*) away 4/25, 28,
 7/18 etc

B

bad, *pt 3s* (OE *bæd*) commanded 3/3, 17
badde, *adj* (OE *bæddel*?) bad 1/16 30,
 22/12
bak, *n* (OE *bæc*) back 13/36, *adv*
turnyth b. turns his back 13/38
bakbitere, *n* (OE *bæc* + *bitan*) slanderer
 15/19
bakbityn, *vb* (see prec) slander 13/33,
 14/1, *vbl n* **bakbytyng**, -*bityng*
 14/16, 15/12
bare, *adj* (OE *bær*) bare 16/25
barfot, *adv.* (OE *bærfōt*) barefoot 16/23
bargayn, *n* (OF *bargaine*) bargain 9/7
batayle, *n* (OF *bataille*) war 23/15
bathid, *pa pple* (OE *badian*) bathed
 16/21
be, *prep* (OE *bi*, *be*) by 3/2 16, 24 etc,
 with 14/25, 27, 20/26, through 17/6,
 as *be* by 1/6, 23/41, 24/8
be(n), *vb* (OE *bēon*) be 1/21, 9/20 etc,
be ded die 3/18, 23/41, 24/5 *pr s m*
m be 4/33, 6/29, 11/2 etc, *imp be*
 6/13, 7/24, 8/18 etc, *pr pl be(n)*
 1/33 2/30 14/13 etc, *been* 15/33
byn 17/4. *pa pple be* 1/29, 15/25
because of, *prep* (OE *bȳ*, *be* + OF
cause) because of 8/30
be come, *vb* (OE *becuman*) become
 18/21, *pa pple becomyn* 1/27
beddyng, *n* (OE *bedding*) bedding 16/21
bedis, *n pl* (OE *gebed*) prayers 16/12,
 19/6

been, *n pl* (OE *bēo*) bees 19/23
be for, *prep* (OE *beforan*) before 22/7
be forhande, *adv* (OE *beforan* + *hande*)
 previously 1/29
be gan, *pt 3s* (OE *began*) began 9/16
be holde, *adj* (OE *bihealdan*, Angl
biwaldan) obliged 11/2
be hotyn, *vb* (OE *bihtan*) promise 18/5
behouyth, *pr 3s* (OE *bihtōfian*) befits
 13/13
bely, *n* (OE *belȳ*, *belȳ*) belly 21/3, 5
benefys, *n* (OF *benefice*) benefice,
 church living 9/10, **bunfys** 9/14
be nome, *vb* (OE *beniman*) rob, deprive
 of 15/20, *pr 3s be nomyth* 24/6
 OED gives only an obsolete verb
benoom as a mistaken form of *bemim*,
 first and only quotation 1563 Cf
vndernomyng.
bere, *n* (OE *bera*) bear 1/13 19/17, 18, 22
berken (*vp on*), *vb* (OE *beorcan*) bark
 (at) 13/30
beryelys, *n* (OE *byrzels*) burying-place
 9/3
beryged, *pa pple* (OE *byrgan*) buried
 9/2
beryn, -*e*, *vb* (OE *beran*) carry 6/24,
 7/18, *pr 3s beryth* 10/4, *pr pl*
beryn bear 8/25, *pr pple berynge a*
bowte spreading 15/13 (not illustrated
 in OED) *vbl n beryng* conduct,
 behaviour 13/15, *pt pl bar* (OE *bær*)
 9/36, *pa pple* ? *bere* 10/8
best, *n* (OF *beste*) animal 10/23 16/1,
 22/10, *pl bestis* 1/11 18
besy, *adj* (OE *bisiȳ*, *bysiȳ*) busy 17/17,
adv besely 17/19
be syde(n), -*yn*, *prep* (OE *be sidan*) near
 8/11 17/24 past 13/31, 32
besygeth, *pr 3s* (OE *bisȳian*, *bysȳian*)
 busies himself 8/2
besynesse, *n* (Nth *bisȳnes*) doth hys
b. does his utmost 12/9
be trayde, *pt 3s* (*be-* + OF *trair*)
 betrayed 18/38
bet(t)er, *adj*, *adv* (OE *betera*) better
 2/18 33 etc
be twene, *prep* (OE *betwēonum*) between
 10/16, 20/29, 23/18

be twyxx, *prep.* (Angl. *betwix*) between 22/29; 23/22.
bewey of, *prep.* (OE *weȝ*) see **way**.
bewte, *n.* (OF *bealte*, *beaute*) beauty 1/35.
beyere, *n.* (OE *byczan*) buyer 8/34.
beyzen, *vb.* (OE *byczan*) obtain, gain 5/27; *pr. pple* **beyzing** buying 8/31.
bible, *n.* (OF *bible*) bible 3/19; 4/16 etc.; **byble** 24/2.
bisschoprychis, *n. pl.* (OE *bisceoprice*) bishoprics 9/10.
bityn, *vb.* (OE *bitan*) **b. be** bite 13/36; earliest and only quotation OED 1520.
blasfemye, *n.* (OF *blasfemie*) blasphemy 11/25; 13/16, 25.
blastis, *n. pl.* (OE *blæst*) blasts, strong gusts of wind 4/29.
blessyd, *pa. pple* (OE *blætsian*) blessed 15/33.
blis(se), *n.* (OE *bliss*) bliss, happiness 5/27; 15/36; 20/33 etc.
blisful, *adj.* (OE *bliss* + *ful*) blissful 25/30.
blo(o)d, *n.* (OE *blōd*) blood 1/34; 25/15.
blowith, *pr. 3s.* (OE *blāwan*) **þe** **bost** **þ^t** **he** **bl. þerof** his boasting about it 7/22; **blowyth** blows 4/25, 28.
blynde, *adj.* (OE *blind*) blind 3/3.
bode, *n.* (OE *bod*, possibly influenced by OE *boda*) message, tidings 9/38.
bodely, **-ych**, *adj., adv.* (OE *bodiz* + *-ly*, *-lych*) **b. enmyls** physical (as opposed to spiritual) enemies 4/12; **b. prayeris** entreaties accompanied by gifts, bribes 9/9 (not in OED); **bodily** 16/4; **physical** 12/36; **physically** 14/32; **bodily** physical 3/3; **bodyly** physically, materially 12/34; **physical** 18/10.
body, *n.* (OE *bodiz*) body 4/26; 7/14 etc.
boldnesse, *n.* (Angl. *bald* + *-nesse*) boldness 2/14; 3/37; 4/12.
bonchef, *n.* (OF *bon* + *chief*, AF *chef*) good fortune, prosperity 14/15; 15/3.
bo(o)k, *n.* (OE *bōc*) book 1/9; 3/22 etc.
borwe, *vb.* (OE *borȝian*) secure 5/28.
borwere, *n.* (OE *borȝian* + *-ere*) borrower 8/34.
bost, *n.* (based on root of *bōgan*) **maken** **hys b. þerof** boast of it 7/9; **þe b. þ^t**

he blowith þer of his boasting about it 7/22.
bostith, **-þp**, *pr. 3s.* (see *prec.*) boasts 2/35; 21/8.
bote, *adv.* see **but**.
bote, *n.* (OE *bōt*) profit 5/28.
bope, *pron., conj., adv.* (ON *baðar*) both 6/14; 8/34; **bope . . . & both . . . and** 6/37; 9/14, 17, 18 etc.
bowe(n), *vb.* (OE *būzan*) bow 1/19; 5/23.
bownde, *pa. pple* (OE *zebunden*) **b. to** obliged to act according to 11/10, 14; **bound** 24/18.
bowys, *n. pl.* (OE *bōȝ*) boughs 1/7.
bred, *n.* (OE *brēad*) bread 20/17.
brekyn, *vb.* (OE *brecan*) break 5/28; 23/5; *pr. pl.* **brekyn**, **-e** 20/14; 23/10.
brenston *n.* (late OE *brynstān*) brimstone, sulphur 25/19, 25.
bringe, *vb.* (OE *bringan*) bring 12/35; **br. forth** bring forth, give birth to 23/13; *pr. 3s.* **bringeth vp** puts forward 9/5; **bringith** 21/17; *pl. pl.* **browȝt** (OE *brōhte*) 6/23; *pa. pple* **brouȝt** (OE *zebrōht*) **br. & comprehended** comprised 20/2; **browȝt inne** indulged in 21/38.
bringerys vp, *n. pl.* (OE *bringan*) introducers 9/27.
bronche, *n.* (OF *branche*) branch 2/7, 9, 19 etc. **bra(u)nche** 7/33; 10/4; *pl.* **bronchis**, **-ys** 1/7; 2/10; 5/24, 28 etc.; **brownchis** 22/19. The spelling with *-ow-* is not recorded in OED.
broþer, **-ther**, *n.* (OE *brōþor*) brother, neighbour (in the Biblical sense) 11/35; 14/19; 15/3 etc.; *pl.* **breþeryn** 15/29.
browke, *vb.* (OE *brūcan*) digest 21/6.
but, *adv., prep., conj.* (OE *būtan*) but 1/16; 4/1, 2 etc.; unless 5/35; 6/1; 15/38; 16/4; **bote . . . only** only 22/34; **but gif** unless 4/33; 11/14; 16/7.
buxham, *adj.* (OE **būksum*) amiable, kindly 13/14.
by, *prep.* see **be**.
byddyng, *vbl. n.* (OE *biddan*) command, orders 3/12, 20; **bedis b.** saying of prayers 16/12.

C

calengyd, *pa. pple* (OF *calenger*) demanded, claimed 9/13.

can see **kan**.

cano(u)n see **lawe**.

care, *n.* (OE *caru*) sorrow 19/13; **kare** 15/11.

castyth, *pr. 3s.* (ON *kasta*) devises 15/6; considers 18/15; **c.** **him** contrives 16/10; *pr. pple* **castyng** plotting 12/35; *pt. 3s.* **cast** devised 9/33; **caste** (**his loue to**) set (his love on) 24/3.

catel(1), *n.* (AF *catel*) property, goods 1/37; 5/30; 5/37 etc.; money 7/7.

cause, *n.* (OF *cause*) cause 2/3; 2/25; 4/13 etc.

cawtelys, *n. pl.* (OF *cautele*) tricks 15/6.

cawth, *pa. pple* (OF *cachier*) caught 17/18.

certayn, *adj.* (OF *certain*) certain 3/25; 5/4; 6/6 etc.

chalys, *n.* (OF *chalice*) chalice 10/7.

chapelys, *gen. pl.* (OF *chapele*) of chapels 10/6.

charyte, *-ite, n.* (OF *charite*) charity 11/10, 16, 32 etc.

chast, *adj.* (OF *chaste*) chaste 25/6.

chastliment, *n.* (cf. OF *chastiment*) punishment 7/17.

chastite, *n.* (OF *chastete*) chastity 4/18.

chastysyng, *vb. n.* (cf. OF *chastier*) punishment 13/8.

chaungyng, *pr. pple* (OF *changer*) changing 11/27; **chonchyng** 12/2.

cheer, *n.* (OF *chiere*, AF *chere*) countenance 12/3; **chere** 11/28; good cheer 23/28, 36; 24/30; **mien**, air, bearing 23/31.

chef, *adj.* (OF *chief*, AF *chef*) chief 6/9.

cherche, *n.* [OE *cir(i)ce*, *cyrice*] church 3/12; 6/38; 8/27 etc.; *gen. pl.* **chyrchis** 10/5.

cherschith, *pr. 3s.* (OF *chérir*, *chériss-*) cherishes 16/22; **chersith** 16/26. The spelling with *-sch-* is not recorded in OED.

chesse, *n.* (AF & OF *eschès*) chess 16/39.

cheuesawnce, *n.* (OF *chevisance*) **ma-**

kyng eny ch. contracting any loan 8/32.
c(h)ild, *n.* (OE *cild*) child 15/30; 16/19; 24/31; *pl.* **childrin** 23/13, 23; **chyldryn** 1/34; 15/34.

clennesse, *n.* (OE *clānnes*) purity 4/18; 19/11; 20/38.

clepid, *pa. pple* (OE *cleopian*) called 5/2; 9/15; 10/32 etc.

clerk, *n.* (OE *clerc*) scholar 6/30; 7/19; 11/4 etc.; *gen.* **clerkis** 6/8; *pl.* **clerkys**, **-is** 3/6; 22/16; clerics 10/6.

clippyng, *vb. n.* (OE *clippan*) embracing 23/35.

clothyng, **-pyng**, *n.* (OE *clāðian*) clothing 1/37; 16/20.

cloþis, *n. pl.* (OE *clāðas*) clothes 16/25.

cold, *n.* (Angl. *cald*) cold 16/25.

colour, *n.* (OF *color*, *-ur*) colour 12/3; **man-**
ner, form 9/15; **be fals colour**, **colow-**
ris under false pretence(s) 7/32; 9/28.

comawndid, *pa. pple* (OF *comander*) commanded 3/14.

come, *vb.* (OE *cuman*) come 7/18; 12/26; 16/6; *pr. 3s.* **comyth** 4/25, 27; 22/3, 8 etc.; *pr. pple* **comyng(e)** 12/13; 16/11; 23/12 etc.; *pt. 3s.* **cam** (OE **cam*) 20/36; *pt. pl.* **keme** 9/19; **comyn** (OE *cōmon*) 5/4.

comely see **comoun**.

comelyhed, *n.* (OE *cymlic* + *-hed*) comeliness 1/35.

commendable, *adj.* (OF *commendable*) commendable 2/37.

commyttyn, *vb.* (L. *committere*) commit 25/22.

comoun, *adj.* (OF *comun*) common 1/5; **comyn** 5/5; 15/17; *adv.* **comely** 5/30; 10/12, 17; *comely* is not recorded in OED.

company, *n.* (OF *compagnie*) company 10/17; 11/28; 14/2; 22/12.

comprehendid, *pa. pple* (L. *comprehendere*) comprised 20/4.

comyn, *adj.* see **comoun**.

concubine, *n.* (OF *concubine*) concubine 24/25.

condicion, **-yon**, *n.* (OF *condicion*), sort, kind, nature 13/34; 14/25; *pl.* **condicionys** character 1/5.

confeccionys, *n. pl.* (OF *confeccion*) delicacies 20/17.
confusyon, *n.* (OF *confusion*) shame 21/4.
consayl, *n.* (OF *con-*, *cunseil*) counsel 9/34; a secret 15/14; after my *c.* in my judgement 24/22.
consaylith, *pr. 3s.* (OF *con-*, *cunseiller*) advises 14/3; 21/17.
conseruede, *pt. 3s.* (OF *conserver*) reserved 25/23. This meaning is not recorded in OED.
consonawnt, *n.* (OF *consonant*) string of the same pitch 14/30. Neither this meaning nor the spelling with *-aw-* are recorded in OED.
constrayned, *pa. pple* (OF *constraindre*, *constraign-*) compelled 16/1.
contrarious, *-yous*, *adj.* (OF *contrarius*) contrary, hostile 11/32; 14/25; 15/31.
contrariowste, *n.* (AF *contrariouseite*) contrariety 10/16.
contre, *-tray*, *n.* (OF *cuntrée*) country 3/5; 5/4; **cuntre** land 9/26.
contynuyn, *pr. pl.* (OF *continuer*) persist in 17/39; *pa. pple* **contynued** 18/6.
contynueliche, *adv.* (OF *continuel* + *-liche*) at a stretch 4/39.
conversawnt, *adj.* (OF *conversant*) associating with, having regular intercourse with 10/18; 22/15.
coost, *n.* (OF *cost*) cost 20/24.
corsayntis, *n. pl.* (OF *cors saint*) bodies, relics of saints 13/20.
coryous see **curious**.
cosyn, *n.* (OF *cosin*) cousin 23/19.
couenownt, *n.* (OF *covenant*) contract 8/29; 9/13. The spelling with *-ow-* is not recorded in OED.
couetous, *adj.* (OF *coveitus*, *-ous*) covetous 5/32, 36; 6/4 etc.
couetyse, *n.* (OF *coveitise*) covetousness 1/12; 5/30; 6/28 etc; the coveting of 8/23; 10/1.
coueytede, *pr. 3s.* (OF *coueiter*) coveted 9/31; *pa. pple* **coueytid** 21/38.
courtis, *n. pl.* (OF *cort*) courts 16/29.
craft, *n.* (OE *cræft*) skill, cunning 2/2;

make-up 23/30; *pl.* **craftis** tricks 17/13.
creature, *n.* (OF *créature*) creature 13/27; 25/26.
cristemasse, *n.* (OE *cristes mæsse*) Christmas 25/16.
cristenman, *n.* (OE *cristenman*) christian 3/9; **cristyn man** 6/29; 9/3; 11/10, 14; *gen. pl.* **cristynmennys** 21/11.
crosse, *n.* (possibly ON *kross* from Old Irish *cros*) cross 1/1.
cruelte, *n.* (OF *cruelté*) cruelty 12/9.
crustyng, *n.* (OF *crouste*, L. *crusta* + *-yng*) **cr. of bred** crusts of bred (as a delicacy) 20/17. Not recorded in OED in this sense.
cryzeth, *pr. 3s.* (OF *crier*) **cr.** after cries for 18/29.
cunnyng, *vbl. n.* (OE *cunnan*) knowledge 20/40.
curious, *adj.* (OF *curius*) delicious 21/24; **coryous** fine, elegant 23/30.
cursyn, *vb.* (OE *cursian*) curse 12/26.
curye, *n.* (OF *queurie*) cookery 20/9; 21/22.
curyowshed, *n.* (OF *curius* + *-hed*) fastidiousness 20/9. Not recorded in OED with the suffix *-hed*.
curyouste, *n.* (OF *curiosité*, AF *curiouseté*) skill 2/2; fastidiousness 21/22.
customys, *n. pl.* (OF *custume*, *costume*) customary rents, taxes, tolls, tariffs 9/27.
cyte, *n.* (OF *cité*) city 4/6, 8, 12; *pl.* **cytees** 15/9; 25/19.

D

dampnyd, *pa. pple* (OF *dampner*) damned 18/31; 23/37.
dar, *pr. 3s.* (OE *dearr*, Nth. *darr*) dares 18/5.
day, *n.* (OE *dæg*) day 17/37, 39; **in þe day** in the day-time 21/20; *pl.* **days** 4/37; 20/11, 15; *gen. pl.* 4/14; **dayzes** 24/32.
debat, *n.* (OF *debat*) quarrel 10/22; debate 20/29; **to makyn d.** to quarrel 13/13; **maketh at the d.** sets quarrelling 15/24.

deceyt, *n.* (OF *deceyte*) deceit 25/6.
ded, *adj.* (OE *dēad*) dead 24/19; **be ded** die 3/18; 23/41; 24/5.
dede, *n.* (OE *dēad*, non-WS *dēd*) deed 3/10; 10/2 etc.; *adv. phrase in dede in* actual fact 5/33; 24/36; *pl. dedis* 2/38.
dedly, *adj.* (OE *dēadlic*) deadly, capital 1/6, 10, 15; mortal 23/37; 25/8; *adv. mortally* 23/25; 24/34.
dees, *n. pl.* (OF *dē*) dice 16/39.
defawte, *n.* (OF *defaute*) fault, offence 5/23; 23/40; *pl. defawtis* 2/38; 13/9.
defendid, *pa. pple* (OF *defendre*) forbidden 3/14.
defoyle, *vb.* (related to OF *defouler*) defile 22/35; *pr. 3s. defoyllith* 22/9; *pr. pl. defoylyn* 22/34.
degre, *n.* (OF *degre*) degree 23/20, 21; *pl. degrees* 10/28, 29, 30.
delectable, *adj.* (OF *delectable*) nice, fair 23/32.
delicious, *adj.* (OF *delicious*) delicious 19/26; 20/23; **delycious** 19/30.
delicys, *n. pl.* (OF *delice*) delights 16/31; 20/21.
delityn, -in, *vb.* (OF *delitier, -liter*) **d. him in** take pleasure in 20/32, 34, 38, 41; *pr. 3s. delitith, -yth* 16/20; 19/25, 34; **dislityth** 5/14. The form with *dis-* is not recorded in OED and may be a scribal error.
delyt, *n.* (OF *delit*) **d. to** delight in 19/22; *pl. delytis* 16/37.
demawnde, *n.* (OF *demande*) question 6/29; 11/2; 14/6; 19/28.
demyth, *pr. 3s.* (OE *dēman*) thinks 18/31; *pr. pple demyng* 2/16; 13/18; *pt. 3s. demyd* considered 2/33; *pa. pple demyd* sentenced, condemned 9/36.
derrer, *adv.* (OE *dēore*) dearer 8/31.
despit, *n.* (OF *despit*) contempt, disdain 4/32; **haue not d. of** do not disdain 18/24; **dispyt** 5/7; **despyt** object of contempt 5/12.
destruccyon, *n.* (OF *destrucion*) destruction 4/13.
desyr, *n.* (OF *desir*) desire 1/16, 30; 10/11; *pl. desiris* 6/27.

desyre, *imp.* (OF *desirer*) desire 14/5; *pt. 3s. desyrede* 1/29; *pr. pple desyr- yng* 15/36.
deth, *n.* (OE *dēaþ*) death 3/22; 9/36; 11/16; etc.; **do to þe d.** put to death 13/3, 4.
deuer, *n.* (OF *deveir*) **doth his d.** does his utmost 17/23.
deuocion, -yon, *n.* (OF *devocion*) devotion 4/19; 16/13, 14; 19/6.
deuowre, *vb.* (OF *deuorer, deuour-*) devour 19/27.
deuyl, *n.* (OE *dēoþol*) devil 6/15; 17/18; *gen. sg. deuelys* 25/6.
deyn, *vb.* (OE **dezan* or ON *deyja*) die 18/16; **deye** 2/31; *pr. 3s. deyeth* 16/36; *pr. s. m. m. deyge* 18/6; *pt. 3s. deyde* 1/1; *pa. pple deyde* 22/7.
deynte, *adj.* (OF *dainté*) dainty 19/21, 29, 38; 20/23.
differre, *imp.* (OF *différer*) defer, put off 17/37.
diligence, *n.* (OF *diligence*) **doth his d.** does his utmost 17/20.
disciplynys, *n. pl.* (OF *discipline*) discipline, chastisement 16/26.
disclawndre, *n.* (AF *disclaunder*) **fallyn in d.** get a bad reputation 14/19–20; evil-speaking 15/12.
discord, *n.* (OF *discord*) discord 14/17; 15/24, 29.
discurynge, *pr. pple* (reduced form of OF *descouvrir, descouvrir*) revealing 15/14.
disdayn, *n.* (OF *desdain*) disdain 4/32; 5/7, 8.
disgysynge, *vbl. n.* (OF *desguiser*) (strange or fantastic) clothes 23/29.
dishonest, *adj.* (OF *deshoneste*) unchaste, lewd 22/12.
dispendid, *pa. pple* (OF *despendre*) spent 20/25.
displisith, *pr. 3s.* (OF *despire, despis-*) disregards 17/29; *vbl. n. despisyng* despising 4/20; *pa. pple dispysid* 21/37.
dispitous, *adj.* (AF *despitous*) spiteful 12/1.
dissencyon, *n.* (OF *dissension*) dissension 15/30.

dissease, *n.* (OF *desaise*, AF *disease*) trouble, distress 13/17, 22; **fallyn in d.** get into trouble 14/19–21.

disseisid, *pa. pple* (OF *desaaisier*, AF **diseaser*) **be d.** become uneasy 15/10; diseased 22/2.

distroyth, *pr. 3s.* (OF *destruire*) destroys 1/24; **destroyeth** 16/14; *pr. pple* **distroyng** wasting 21/11; *pa. pple* **distroyd**, **-ed** 4/12; 25/17, 19.

disturbild, *pa. pple* (OF *desturbler*) disturbed 22/2.

diuers, *adj.* (OF *divers*) different 21/24.

diuersede, *pt. 3s.* (OF *diverser*) differed 20/36; *vbl. n.* **diuersyng** a difference 20/30.

doom, *n.* (OE *dōm*) council (of elders) 3/21; 9/35; a trial 8/26; supreme council, court 10/37; court of justice 12/23; **to stondyn to þe d.** to be tried in a (lower) court 10/36.

do(n), *vb.* (OE *dōn*) **do** 1/4; work, exert oneself 7/4; commit 12/19; *pr. 3s.* **doth** does 2/13; 5/16, 22 etc.; commits 25/11, *pr. pl.* **do(n)** 6/6; 19/31 etc.; **doth** 4/1; *pr. s. m. m.* **do** 13/30, 32; **do away** give up 17/13; *imp.* **do** give 8/16; **do** 17/16; 18/9; *pt. 3s.* **dede** (OE *dyde*) 5/3; 11/17; 20/26 etc.; **d.** sle caused to be slain 12/23; periphrastic 'do' 12/25; *pt. pl.* **dedyn**, **-e** 4/7, 11; *vbl. n., pr. pple* **doynng** 3/14; 4/20; 10/32; *pa. pple* **do** 4/29; 13/3, 4; **do(o)n** 3/7; 9/37; 12/14 etc. Phrases: **do almesse** 8/16; 18/25, 34; **doth amys** 5/22; **doth hys besynesne** 12/8–9; **doth his deuer** 17/23; **do to þe deth** 13/3, 4; **dop his diligence** 17/20; **do excesses** 12/19; **dede execucion** 25/23; **doynng his lust** 4/3; **do penawnce** 4/7 etc.; **dede remedye** 5/3.

dongeer, *n.* (OF *danger*) **fallyn in d. of lordschip** get into the power of a lord 14/19–20.

dore, *n.* (OE *duru*) door 12/27.

dowhter, *n.* (OE *dohotor*) daughter 23/19; **dowzter** 23/39; 24/3; (virgin) daughter 24/16.

downsyng, *pr. pple* (OF *danser*) dancing

23/28. The spelling with **-ow-** is not recorded in OED.

dowtle(e)s, *adv.* (OF *doute* + *-les*) doubtless 6/23; 15/31.

drawith, *pr. 3s.* (OE *drazan*) draws 16/14; *pr. pple* **drawynge** 23/32.

drecchyng, *vbl. n.* (OE *dreccean*, *dreccan*) delaying 8/31.

drede, *n.* (cf. OE *ondrædan*) dread, fear 5/15, 31; 10/23; 18/13; 20/14; *vb.* fear 1/19, 21; 25/5; *pr. 3s.* **dredith** 17/27, 29; *pr. pple* **dredyng** 4/2.

dredles, *adv.* (*prec.* + *-les*) doubtless 8/33.

dredful, *adj.* (*dred* + *-ful*) dreadful 10/36, 38; 11/1; 23/7.

dremyng(e), *pr. pple* (OE **dræam*, ON *dreyma*) dreaming 24/35; 25/3.

drinke, *n.* (OE *drinca*) drink 16/24; 17/8; 19/17 etc.; *pl.* **drinkis**, **-ys** 19/26, 30; 21/1 etc.; **drynkis** 24/28; **drinke**, *vb.* (OE *drincan*) drink 19/30; *pr. 3s.* **drinkyth** 20/10; *vbl. n.* **drinkyng** 20/8; **drynking** 21/27; **drenkyng** 21/5.

dwelle, *vb.* (OE *dwellan*) remain 24/21.

dwellyngis, *n. pl.* (see *prec.*) dwellings 16/32.

dygt, *pa. pple* (OE *dihtan*) prepared 20/1.

dylayng(e), *vbl. n.* (OF *delayer*) delaying 16/13; 17/31.

dysciple, *n.* (OE *discipul*) disciple, pupil 14/10.

dyuersyte, *n.* (OF *diverseté*) diversity 21/38.

E

ech, *adj., pron.* (OE *ælc*) each 1/14; 5/16; 10/30 etc.; all 22/4.

e(e)se, *n.* (OF *aise*, *eise*) ease, comfort 5/36, 38; 16/4; 25/8; sloth 24/29.

eftsonys, *adv.* (OE *eft* + *sōna* + *-ys*) at once 23/4.

ellys, **-is**, *adv.* (OE *elles*) else 1/16, 30, 33.

eloquence, *n.* (OF *eloquence*) eloquence 2/2.

embryng days, *n. pl.* (OE *ymbren-*

dæ3 ember days 20/15 First quotation with final -ng in OED 1502
emperowr, *n* (OF *empereor*) emperor 12/21, 26
emperyall, *adj* (OF *emperia*) secular 23/41
encheson, -yn, *n* (OF *enchaison*) be e. of because of 1/32, 2/30
encresyn, -cyn, *vb* (AF *encress-*, *encress-*) increase 15/4, 21/25, *vbl n* **encresynge** 24/27
ende, *n* (OE *ende*) end 1/3, 10/1, 18/2, at **þe last ende** in the end 7/31
end(e)les, *adj* (OE *endelēas*) endless 11/1, 19/1
endurede, *pt 3s* (OF *endurer*) lasted 4/38
enformyd, *pa pple* (OF *enformer*) be e. of receive instructions, guidance about 25/2
englysch men, *n pl* (OE *englisc + men*) 23/10
engruytyn, *pr pl* (Cf OF *englotur*, L *inglutiv*) e. **hem silf** surfeit themselves 20/13 The spelling with -uy- is not given in OED and MMED
enjoynd, *pa pple* (OF *enjoindre*, *enjoign-*) e. **hym** imposed upon him 12/28
enmyis, *n pl* (OF *enemi*) enemies 4/12
enpesunnyng, *vbl n* (OF *empoisonner*) poisoning 12/36 The spelling with -pes- is unrecorded both in OED and MMED
enquirid, *pt 3s* (OF *enquerre*, L *inquirere*) enquired 4/39
ensa(u)mple, *n* (AF *ensample*) example 1/6, 2/25, 3/2 etc, *pl* **ensamplis** 1/14, 3/16
ensaynglis, *n pl* (OF *assaillir* with change of *a-* to *en-*) attacks 1/2 Not recorded in the OED, only quotation in MMED a1450
entent, *n* (OF *entent*) intention 15/17, **in**, **vpon entent** with the intention 6/34, 8/30, 33, **in e. of lecherye** with lewd intent 23/36, these phrases are not recorded in OED, MMED only records *in entent*, **be priuy entent** by underhand design o/8

entitild, -yd, *pa pple* [OF *entit(e)ler*] mentioned 2/10, 6/41, 11/18 etc
entyce, *pr s m m* (OF *enticer*) incites 24/25
enuye, **envye**, *n* (OF *envie*) envy 1/12, 13/27, 15/17 etc **enmity**, **ill-will** 25/6, **w^t owtyn e.** without being envied 14/12
enuyous, *adj* (AF *envious*) envious 13/28, 33 etc
eny, *adj*, *pron* (OE *ænig*) any 2/18, 34, 7/32 8/25 etc, **only** 19/29
epicureys, *n pl* (L *epicurer* + -s) Epicureans 20/33, *gen pl* **epicuryys** 21/1
er, *conj* (OE *ær*) before 17/32
ereyne, *n* (OF *araigne*) spider 4/23, 24, not recorded in MMED under *E*
erthe, *n* (OE *eorþe*) earth 2/7, 3/28, 32, 5/34, 6/14
erth(e)ly, *adj* (OE *eorþlic*) earthly 5/37, 6/2, 17 etc
erys, *n pl* (OE *ēare*) ears 15/9
erytage, *n* (OF *eritage*) heritage 1/35
eschewe, *vb* (OF *eschewir*, *eschuir*) eschew, avoid 16/7, *pr pple* **eschewyng** 11/28, *pa pple* **eschewid** 22/30
esy, *adj* (OF *aisé*) humble, simple 21/23
ete, *vb* (OE *etan*) eat 19/29, *pr 3s* **etiþ**, -yth 19/37, 20/10, *pr pl* **etyn** 20/12, *vbl n* **etyng** 20/2, 8, 21/5, 26
euer, *adv* (OE *æfre*) always 18/31
euermor, *adv* (OE *æfre mā*) continually 4/34
euery, *adj* (OE *æfre*) every 11/10, 20/20, 25/26
euydence, *n* (OF *evidence*) confirmation 25/9
euyl, *n* (OE *yfel*) evil 12/2, 13/34 *pl* **euelys** 6/28, *adj* **euyl** 4/19 11/29, 12/7, 18/32, *adv* **euyl**, **euel(e)** 2/23, 4/1, 13/28
euyn, *n* (OE *æfen*, Angl Kt *ēfen*) evening, night 20/14, *pl* **euenys** vigils 20/15
euyncristyn, **euyn cr.**, *n* (OE *efen + cristen*) fellow Christian 4/33, 8/6, 13/34 etc, *as pl* **euen cristyn** 17/24

excesses, *n pl* (OF *exces*) do e. commit outrages 12/19
excusith, *pr 3s* (OF *excuser*) excuses, justifies 5/22
execucion, *n* (AF *execucioun*) dede ex. inflicted punishment 25/23
experience, -yence, *n* (OF *experience*) experience 5/32, 19/20
expownyng, *pr pple* (AF *espoundre*, 3pl *espounent*) expounding, explaining 10/27
extorcionys, *n pl* (L *extorsionem*) extortions 7/32, 8/3
extorsioneris, *n pl* (OF *extorcoun*, L *extorsionem* + -eris) extortioners 9/26
eyge, *n* (OE *ēage*, Angl *ēge*) eye 17/26, *pl eygen* 15/9, schewith at e. shows at first sight, clearly 19/20
eygte, *adj* (OE *eahta*, *æhta*) eight 2/10, 22/19
eyper, *conj* (OE *æþðer*) either 9/7

F

face, *n* (OF *face*) face 8/17, 18
fader, *n* (OE *fæder*) father 3/12, 20, 11/13, 23/18
fallyn, *vb* (OE *feallan*, Angl *fallan*)
f. in fall, lapse into 2/21, **f. in(to)** contract (disease) 14/19, 18/16, **f. a wey fro** abandon, give up 18/17, phrases 14/19-21 **f. in disclawndre**, **dissese**, **dongeer**, **pouerte** see the respective nouns, **falle** befalls 2/31, *pr 3s* **fallyth in** falls, lapses into, gets into 16/27, 17/2, 14/23, **f. away from** 18/17, 21, **f. of** comes as a consequence of 25/5, **f. on** befalls 24/35, *pr s m m* **falle** befalls 2/31, *pr pl* **fallyn**, -e(n) in(to) fall lapse into 7/31, 9/26, 10/5, etc., **f. to fall to** (one's lot) 7/24, *pl 3s* **fil vp on** came upon 18/8, *pa pple* **fallyn** occurred 4/40, **f. in fallen** into 18/38
fals, *adj* (OE *fals*) false 7/32, 8/21, 26 etc., **falce** 15/12
fare, *n* (OE *æru*, *fær*) fare, food 21/23
fare, *vb* (OE *faran*) fare, get on 20/24, *pr 3s* **faryth**, -ith 13/27, happens

14/31, 20/39, **f. be** goes with 14/25, 20/25-26, fares, it is with 16/3, **f. fowle wt** 4/34 see **foul**, *pr pl* **fare** fare, get on 17/25, *pl 3s* **ferde** (OE *fēran*) fared, it was with 14/34
faste, *vb* (OE *fæstan*) fast 18/34, 20/18, *ubl n* **fastyng** 4/20, **f. days** fasting-days 20/11, *pa pple* **fastid** observed as a time of abstinence 24/32
fastis, *n pl* (ON *fasta*) fasts 20/14
fawnyn, *vb* (OE *fawnian*) fawn 13/35
faylyn, *vb* (OF *faillir*) fail 5/35, 6/1
fayr, *adj* (OE *fæger*) clear, clean 22/19, fair 23/28, good-looking 23/31, *superl* **fayrest** 1/26, *adv* **fayre** civilly, courteously, kindly 7/39, 13/38
fayrhed, *n* (OE *fæger* + -hed) beauty 1/29
febilnesse, *n* (OF *feble*, *fièble* + -nesse) feebleness 18/27
fedith, *pr 3s* (OE *fēðan*) encourages 16/19
feers, *adj* (OF *fers*, *fiers*) fierce 12/21
feet, *n pl* (OE *fēt*) feet 16/25
felaschyp, *n* (ON, cf OI *fe-lags*) fellowship, company 2/34
felawe, *n* (see prec) fellow, match 14/31, *pl* **felawis** associates, comrades 15/25
felle, *adj* (OF *fel*) fierce, vehement 10/25, **ffel** 10/12
fend(e), *n* (OE *fēond*) fiend, devil 1/2, 1/27, 6/7 etc., *gen s* **fendis** 6/3, 16, 15/30
fer, *n* (OE *fyr*) fire 11/1
ferforth, *adv* (OE *feorr* + *forð*) much 2/32, **so f.** to such an extent 23/14
fershed, *n* (OF *fers* + -hed) fierceness 11/22, 12/16, only quotations MMED 1440 and 11500
ferst(e), *adj* (OE *fyrst*, *first*) first 1/8, 5/29, 10/32 etc., original 18/22, *adv* 2/8, *adv* **fyrst** 1/5, 2/15, 8/36
ferthe see **fourthe**.
festis, *n pl* (OF *feste*) **f. makyng** giving banquets, eating luxuriously 21/27
feynynge, *pr pple* (OF *feindre*, *feign-*, *fein-*) feigning, inventing 15/13
feyth, *n* (AF *feid*) faith 9/6, **fayth** 23/15

fifte, *adj* (OE *fifta*) fifth 20/2
figure, *n* (OF *figure*) figure 1/6, *pl* *figuris* 1/14
fil see **fallyn**.
filosofre, *n* (variant of OF *filosofo*) philosopher 22/14 *pl* **filosofris**, -**phris** 20/27, 28, 35, 22/16, mis-spelt *gen pl* **philofris** 22/13
flatererys, *n pl* (OF *flater* + -*er*) flatterers 2/37
flateryng, *pr pple* (OF *flater*) flattering 7/28
fle(en), *vb* (OE *fleōn*) flee 3/2, 8, 8/11, 14/2
flesch, *n* (OE *flesc*) flesh 16/22, 27, 18/29, 20/35 etc
flescly, *adj* (OE *flesclic*) **fl. be sibbe** related by blood 23/18
flour, *n* (OF *flour*) flower 24/7
folk, *n* (OE *folc*) people 4/22, 32, 5/4
folwerys, -**ls**, *n pl* (OE *folgere*) followers 3/1, 8, 8/25, 20/41
folwith, *pr 3s* (OE *folgian*) follows 9/6, 16/28, 18/29, **f. þe synne** commits the sin 16/3, *pr pl* **folwyn** commit 7/39, **folwe** 23/11
folye, *n* (OF *fohe*) folly 18/35, wickedness, lewdness 23/33, **spekyng of f.** foolish talking 5/21
for, *prep, conj* (OE *for*) 1 **Prep** for 1/1, 3, 2/6, 20 etc, because of 1/26, 29, 32 etc, for fear of 3/9, with 23/26, **for to** (before an inf) to, in order to 6/33, 36, 7/16 etc, **fore** for 19/28, **as for** for 23/37 2 **Conj** for 1/29, 4/4 etc, because 2/22, 3/26, 9/16 etc, **for þt** because 4/41, 3 **Adv, conj** **for why** because 15/31, wherefore 17/10, 27, 19/31, 24/8
for as moche as, *conj* forasmuch as, seeing that 13/21-22, 23/2
for bad, *pl 3s* (OE *forbæd*) forbade 3/6
for bore, *pa pple* (OE *forboren*) abstained from 24/30
for gon, *vb* (OE *forgān*) lose 14/19
forgeue, *vb* (OE *forȝiefan*, Angl *Kt forȝefan*) forgive 11/3, 6, 13, *imp* **forgeue** 12/14, *pr pl* **forȝif** 11/12, *pt 3s* **forȝaf** (Angl *forȝæf*) 11/16,

pa pple **for ȝouyn** (association with Class IV) 19/3
formyd, *pa pple* (OF *former*) framed, devised 9/34
fornicacion, *n* (OF *fornicacion*) fornication 22/21, 29, 35
fors, *n* (OF *force*) **makyþ no f.** does not care 17/26
forsakyn, *vb* (OE *forsacan*) forsake 2/26, **for sake** 2/32
for seyð, *pa pple* (forsecȝan) aforesaid 23/23
forth, *adv* (OE *forð*) forth 12/3, 23/13
fortune, *n* (OF *fortune*) fortune 1/33, 36
foul, *adj* (OE *fūl*) foul loathsome 9/23, dirty, miry 22/11, 18, **fowl(e)** foul 12/19, 22/13, 25/13, 27, *superl* **fowlist** 1/27, *adv* **fowle faryth f. w^t** treats unfairly 4/34
fourthe, *adj*, *n* (OF *fēorþa*) fourth 20/2, **fowrthe** 23/20, **ferthe** 21/22
fowre, *adj* (OE *fēower*) four 20/4
frawnce, (L *Francia*, OE *Franc-land*) the country of the Franks 23/10
frayelte, *n* (from OF *frailete*, *adj* *fraile*, *frele*) frailty 18/27, 22/8, **freelte** 24/28
fre, *adj* (OE *frēo*) free 24/19
freendschip, *n* (OE *frēondscipe*) friendship 2/1
frendis, *n pl* (OE *frēond*) friends 9/9, 14/19, 15/25
fresscher, *adj comp* (OE *fersc*) fresher 23/31
fridays, *n pl* (OE *frizedæȝ*) Fridays 20/16
fro, *prep* (OE *frā*) from 8/17, 18, 11/9, 12/13 etc
from, *prep* (OE *fram*) from 18/17, 18/21
froyt, *n* (OF *fruit*) offspring 24/27
ful, *adv* (OE *full*) very 3/16, 8/6, 9/29 etc
fulfelle, *vb* (OE *fulfyllan*) satisfy 22/13, *pa pple* **fulfillyd** 23/33
furtherforþ, *adv* (OE *furdor* + *forð*) further forward 2/12 First quotation in OED 1541
fylthe, *n* (OE *fylð*) filthiness, obscenity (translation of L *turpitudō*) 5/21

fyndin, *vb.* (OE *findan*) experience 12/13;
finde find 17/17; **fynde** 19/23, 27; 23/7.
fyrst see *ferst*.
fyue, *adj.* (OE *fi*) five 19/35; 20/3; 25/18.

G

gabber, *n.* (OF *gabber* + *-ere*) liar 11/36.
gad(e)re, *vb.* (OE *gaderian*, *gadrian*) gather 6/13; 6/29, 33; *pr. 3s.* **gadryth** 5/33, 37; *pt. 3s.* **gadrid** 6/3; *pa. ppl* **gadryd** 3/33; **gad(e)rid** 5/35; 6/2, 10.
gadererys, *n. pl.* (prec. + *-erys*) gatherers 6/4.
game, *n.* (OE *gamen*) play, diversion 17/1.
gay, *adj.* (OF *gai*) gay, showy 23/28; **g.** in *vesture* finely or showily dressed 16/31.
general, (OF *general*) *adv. phrase* in **g.** in general 1/6.
gentilnesse, *n.* (OF *gentil* + *-nesse*) nobleness 1/34.
gessyþ, *pr. 3s.* (of Scandinavian origin) thinks 19/23; *pr. ppl* **gessyng** 5/34.
getyng, *vbl. n.* (ON *geta*) getting 8/22; 15/4; *pt. 3s.* **gat** (ON *gat*) 9/37.
gilty, *adj.* (OE *gyltiȝ*) guilty 10/36.
glad, *adj.* (OE *glæd*) glad 14/21, 23; 15/1; **gl.** in *glad* of 5/18; *adv.* **gladly** 8/20.
gladnesse, *n.* (OE *glædnesse*) gladness 13/28; 14/14, 18; 19/12.
glose, *n.* (OF *glose*) gloss, comment 7/12.
gloserys, *n. pl.* (OF *glose* + *-rys*) flatterers 2/37.
glosyn, *vb.* (OF *gloser*) flatter 7/39.
gloto(w)n, *n.* (OF *glutun*) glutton 19/17, 20, 25.
glotonye, *n.* (OF *glutunie*) gluttony 1/13; 19/16, 36 etc.
go(on), *vb.* (OE *gān*) go 3/21; 11/1; 12/7 etc.; **go qwyth** of be quit of 12/15; *pr. 3s.* **goth** 5/33; 15/24; 16/1, 5; **goop** 22/38; **gooth** be *pe way* passes by 13/29-30; *pr. s. m. m.* **go** 13/31; 16/5; *vbl. n.* **goyng** 16/23; 18/17; 23/32; *pa. ppl* **go** 5/1.

god, *n.* (OE *god*) God 1/25, 29; 2/1 etc.; *gen. s.* **go(d)dis** 1/4; 3/18; 15/34; 24/8 etc.
goddowȝter, *n.* (OE *goddoktor*) god-daughter 23/22.
godfader, *n.* (OE *godfæder*) godfather 23/22.
godmoder, *n.* (OE *godmōdor*) godmother 23/22.
godson, *n.* (OE *godsunu*) godson 23/22.
godward, *adv.* (OE *god* + *-ward*) to **g.** towards god 17/20.
gold, *n.* (OE *gold*) gold 1/36; 7/12, 15; *gen. s.* **goldis** 7/5.
good(e), *adj.* (OE *gōd*) good 10/19; 20/25; **gode** 10/17; 12/38; 22/16.
good, *n.* (OE *gōd*) property, money 6/7; 7/21; 8/9 etc.; *pl.* **go(o)dis** 7/33; 11/30.
goodnesse, *n.* (OE *gōdness*) goodness 15/34.
gospel, *n.* (OE *godspell*) gospel 3/2; 4/29; 6/11 etc.
gostly, *adj.* (OE *gāstlic*) spiritual 9/8; 19/11; 23/21; *adv.* spiritually 12/37; 14/32.
grace, *n.* (OF *grace*) grace, favour 1/2, 33; 2/1; **tok** to his **grace** granted pardon to 4/8; **ȝeun gr.** grant forgiveness 18/33.
grawntith, *pr. 3s.* (AF *graunter*) grants 13/18; *pr. s. m. m.* **grawnt** 1/2; 25/29; *pa. ppl* **grawntyth** 23/31.
gredy, *adj.* (OE *grædiȝ*) greedy 20/2, 20; 22/4.
gredynesse, *n.* (OE *grædiȝ* + *-nesse*) greediness 20/6, 10; 22/1.
gret(e), *adj.* (OE *grēat*) great 2/22, 27; 7/15 etc.; *comp.* **grettere** 7/27; *adv.* **gretly** 2/35; 15/28; 19/26.
greue, *vb.* (OF *griever*, AF *greuer*) vex, grieve 10/23, 25; *pr. 3s.* **greuyth** 1/25; 13/29, 31; *pa. ppl* **greuyd** 10/25.
greuous, *-ows*, *adj.* (AF & OF *grevous*) grave, serious 3/16; 10/30; 23/1; injurious, hurtful 6/27.
greuoushed, *n.* (prec. + *-hed*) gravity 25/24.
growe, *vb.* (OE *grōwan*) grow 2/8; *pr. 3s.*

groweth of arises from 5/31, *pr pl*
growyn 1/7, 2/10, 20/4
grownd, *n.* (OE *grund*) ground 16/25
growndid, *pa pple* (from *prec*) based
 24/11
grucchith, *pr 3s* (OF *gruchier*) **gr. a**
gen(s) grumbles at 13/8, 16

H

halsyng, *vbl n* (OE *heals*, Angl *hals*)
 embracing 23/35
halwyd, *-id*, *pa pple* (OE *halzian*)
 consecrated 10/7, kept holy, observed
 solemnly 24/32
handis, *n pl* (OE *hand*) hands 13/7,
 16/25
handle, *vb* (OE *handhan*) handle 7/8,
vbl n handlyng 23/35
hangid see *hyng*.
hap, *n* (ON *happ*) luck 15/5
hard, *adj* (OE *heard*) coarse 16/24, hard
 16/24, 36, 18/20, *adv harde* 8/5 see
holdyn.
hardy, *adj* (OF *hardi*) hardy 2/34, *comp*
hardyer 2/17
harlowsly, *adv* (perhaps OF **arageux*)
 cruelly, sternly 4/35 The adjective
harageous etc is recorded in OED for
 the period 1400–1440 The *adv* is
 quoted only for 1440 from *Jacob's Well*
 in the same passage as in *Lavynham's*
text
harlotrie, *-ye*, *n* (OF *harlot* + *-rie*) har-
 lotry, unchastity 5/13, ribaldry, scur-
 rility (translation of L *scurrilitas*) 5/21
harm, *n* (OE *hearm*) harm 12/14, 13/30,
 32
harmyn, *vb* (OE *hearmian*) harm 11/30,
vbl n harmynge 12/18
harneys, *n* (OF *harneis*) harness 1/37
harpe, *n* (OE *hearpe*) harp 10/14, 14/27,
 28
hasty, *adj* (OF *hasti*) hasty, rash, quick-
 tempered 12/21, *adv hastily* quickly
 13/22
hastynesse, *n* (OF *hasti* + *-nesse*)
 hastiness, quickness of temper 11/22,
 12/2, 16

hate, *n.* (OE *hete*, *vb hatian*, ON *hatr*)
 hatred 10/33, 11/19, 26
hatyn, *vb* (OE *hatian*) hate 23/16, 25/27,
pr 3s hatyth, *-ith* 11/28, 35, 13/37
 etc, *pr pple hatyng* 2/38
haue, *vb*, *aux* (OE *habban*, *hafast*,
hafaf) have 1/29, 5/8 etc, *pr 1s haue*
 1/4, *pr 2s hast* 18/10, *pr 3s hath*,
-þ 4/26, 5/31, 8/4 etc, *h. of him self*
 has the power 22/35 (not in OED), *pr*
pl haue 6/24, 15/25, 16/32 etc,
pr s m m haue 8/19, *imp haue*
 18/24, 19/14, *pt 3s had(de)* 3/3, 7,
 5/1, 35, 6/1 etc, *pt pl hadde*, *-yn*
 5/6, 10/2, 15/9, *pr pple hauyng* 3/15,
 16/12, *hap as leef*, *h. leuer* would
 rather 16/6, 22/18
he, *pron* (OE *hē*) he 1/11, 28 etc
hede, *n* (from OE *hēdan*) **tak h.** take
 heed 1/23 17/21
heere, *vb* (OE *hieran*, Angl Kt *hēran*)
 hear 12/31, 16/6, *pr s m m here*
 hear, attend 17/22, 23, *vbl n*
heryng(e) 15/11, hearing, attending
 16/13, *pt 3s herd* 5/3, 12/15
hele, *n* (OE *hēla*) heel 13/36
hele, *n* (OE *hēlu*) **w^t h.** without injury
 to his health 21/6
helle, *n* (OE *hell*) hell 1/27, 4/2, 11/1
help, *n* (OE *help*) help 18/30
helpyn, *vb* (OE *helpan*) help 6/36, 40,
pa pple holpyn (OE *holpen*) 6/36
helpe, *-the*, *n* (OE *hēlþ*) health 22/3,
hast py h. are in good health 18/10
helyd, *pa pple* (OE *hēlan*) healed,
 cured 3/3
helyd, *pa pple* (OE *hehan*) covered 3/33
hem, *pron obj* (OE *heom*) them 1/8, 3/3,
 7 etc, *refl themselves* 20/26, 41, *comp*
refl hem self, *-silf* 1/15, 5/5, 20/13 etc
hennys, *adv* (OE *heonan* + *-ys*) hence,
 from here 6/24, from this life, from
 this world 25/29
hep, *n* (OE *hēap*) heap 5/35
her(e), *poss pron 3 pl* (OE *heora*) their
 3/27, 32, 4/12 etc, *poss pron 3s fem*
 (OE *hire*) 23/1, 24/18, 26, *hyre* 10/9,
pers pron 3s fem here 23/3, 24/4,
refl 3s fem her self 23/30

here, heer(e), *adv.* (OE *hēr*) here 2/10; 3/10; 14/6 etc.; **her a gen** against this 12/4; **herfor** for this reason 6/11; 12/24; through this, hence 22/1; **her of**, **herof** of this 2/25; 5/3; 12/10 etc.
heretik, *n.* (OF *hérétique*) heretic 9/4, 5.
herte, *n.* (OE *heorte*) heart 1/31; 2/8; 7/2 etc.; *pl.* **hertis** 15/10.
hertyd, *adj.* (prec. + -yd) **beter h.** more courageous 2/33-34.
herytage, *n.* (OF *heritage*) heritage 9/29.
hertis, *n. pl.* (OE *hæts* + -tis) commands 3/11.
hete, *n.* (OE *hætu*) heat 12/16.
heuene, -yn, *n.* (OE *heofon*, *heofone*) heaven 1/26; 11/13 etc.
heuy, *adj.* (OE *hefig*) sad, sorrowful 15/5.
heuynesse, *n.* (OE *hefignes*) rancour, bitterness 11/8; 13/25; sadness 14/15; 15/3; 19/5; dejectedness 19/12.
h(e)y, *adj.* (OE *hēak*) great 1/16, 30; *adv. phrase* **an hy** on high, in heaven 23/2; *comp.* **heyer** higher 7/28.
him see **hym**.
his, hys, *poss. pron.* (OE *his*) his, its 1/9, 24, 27, 29 etc.
ho, (OE *hwā*) *independent rel. pron.* **ho so (euer)** whoever 3/17; 11/35; 17/1; **ho þ** 14/23; 17/29; *interrog. pron.* **ho** who 14/36.
hog, *n.* (etym. dub.) hog 22/10.
holdyn, *vb.* (OE *healdan*, Angl. *haldan*) hold, consider 21/23; *pr. 3s.* **holdith** 18/26; **holt** holds, considers 13/19; 18/35; **h. harde** is hard-fisted 8/4-5; *pr. pl.* **holdyn, -e** hold 6/6, 7; **hold** consider 6/25; *pa. pple* **hold(e)** held, considered 4/21; 7/9, 16; observed, kept 20/15.
holly, *adv.* (OE **hāllice*) wholly 16/15; **hollyche** 20/32, 34.
holy, -l, *adj.* (OE *hālig*) holy 1/8, 22; 4/5 etc.; *comp.* **holyer** 4/17.
holynesse, *n.* (OE *hāligness*) holiness 4/19.
honestly, *adv.* (OF *honeste*) respectably, decently 21/20.
hony, *n.* (OE *huniȝ*) honey 19/22, 24.
hool, *adj.* (OE *hāl*) whole 19/12.

hope, *n.* (OE *hōpa*) **in h.** hoping 4/3.
hopynge, *pr. pple* (OE *hōpian*) hoping 8/41.
ho(o)rd, *n.* (OE *hord*) hoard 5/34, 37; *pl.* **hoordis** 6/2.
hordom, *n.* (ON *hōrdōmr*) fornication 23/11.
horrible, *adj.* (OF *horrible*) horrible 25/13, 24.
hors, *n. pl.* (OE *hors*) horses 1/37.
hosbonde, *n.* (ON *hūsbondi*) husband 23/1; 24/18.
hosel, *n.* (OE *hūsel*) **haue h.** receive Holy Communion 18/1.
hote, *adj.* (OE *hāt*) hot, pungent 24/28.
ho(u)nd, *n.* (OE *hund*) dog 1/13; 13/34, 36; **hownd** 13/29.
hous, *n.* (OE *hūs*) house 8/32; **hows** 9/28; *pl.* **howsis** 16/32.
houshold, *n.* (OE *hūs* + *hald*) household 5/1.
how, *adv.* (OE *hū*) how 12/35; 14/6; 17/23 etc.
howgy, *adj.* (aphetic form of OF *ahuge* + -y) huge 4/14; **hoyge** (OF *ahuge*) 4/38.
howslyd, *pa. pple* (OE *hūslīan*) **be h.** receive H. Communion 9/2; *vbl. n.* **howslynge** giving H. Communion 9/11.
hoyge see **howgy**.
hundrid, *adj.* (OE *hundred*) hundred 4/15.
hungur, -yr, *n.* (OE *hungur*) famine 4/38, 40; hunger 20/14, 17; 21/25.
hydyn, *vb.* (OE *hȳdan*) hide 4/19; *pr. pple* **hydyng** 15/14; *pa. pple* **hyd** 2/7; 15/14.
hyzt(e), *pl. 3s.* (OE *hātan*, pt. *heht*, late OE *hiht*) was called 9/31; 24/3.
hym, him, *pers. pron. obj.* (OE *him*) *him passim*; *refl.* **himself** 2/36; 16/10; 17/19 etc.; *comp. refl.* **hym silf, hym self, him silf, him self, him sylf** 2/11, 16, 33; 5/13; etc.; **of h. s.** spontaneously, of his own accord 15/35.
hyndrin, -yn, *vb.* (OE *hindrian*) do harm, injure 11/29; 15/6.
hyng, *pt. 3s.* (OE *hangian*, pt. *hēng*) hanged 18/37; *pa. pple* **hangid** 19/1.
hyre see **her(e)**.
hys see **his**.

I, y, pers pron (OE *ic*) I 1/4, 14, 17, 28
ianglith, pr 3s (OF *janglier*) jangles 21/7
idil, adj (OE *idel*) idle 17/4
idilnesse (OE *idelnes*) idleness 16/11, 38,
ydilnesse 17/8, 13 **ydelnesse** 24/29
iewel, n (AF *juel, jewal*) jewel 10/8,
pl jewelys 1/37
ilke, adj (OE *ilca*) **pt i.** the same 3/33,
 7/3, 23/5 24/30
illusyon, n (OF *illusion*) illusion 24/35,
 25/3
impossible, adj. (OF *impossible*) im-
 possible 16/36
in, prep, adv (OE *in*) in 1/3, 4, 22 etc.,
 at 22/4, in order to 5/16 (see
refraynyng), **glad in** glad of 5/18,
inne, adv (OE *innan*) in 17/1, inside
 4/15
incarnacion, n (AF *incarnaciun*) in-
 carnation 25/14
incest, n (L *incestus*) incest 22/23,
 23/18
indignacyon, -lon, n (L *indignationem*,
 OF *indignation*) contempt 2/16, 4/32,
indignacyon indignation, wrath
 13/25
infecyd, pa pple (L *inficere, infect-*)
 contaminated, polluted 25/17
inward, adv (OE *inweard*) inward 4/18
ioy(e), n (OF *joye*) joy 20/22, 21/3
ioyful, adj (OF *joye* + *-ful*) joyful
 14/21, 15/2
ipocrisye, n (OF *ypocrisie*) hypocrisy
 4/17, **ypocrysle** 2/15
is, pr 3s (OE *is*) is, has *passim*, exists
 19/2
it, pron neut (OE *hit*) it *passim*, **hit**
 13/12, 20/25

J

jewells see **iewel**.
Jewys, -is, n pl (OF *giu*) Jews 8/23,
 13/5, **iewis, -ys** 3/34, 5/5, 6
Jorney, n (OF *jornee*) journey 4/14
justyce, n (OF *justice*) judge 10/35

je, pron nom pl (OE *3ē, 3e*) you 6/13,
 14, 8/41, **obj 3ow** (OE *ēow*) 5/21, 7/24,
reft 3/35
gede, pt pl (OE *ēode, 3eēode*) went 3/6
geldyn, pt pl (OE *3ieldan*, Angl Kt
3eldan) yielded 5/5
3er, n (OE *3ēar*) year 6/6, 17/39, 20/16,
pl 4/39
3et, adv (OE *3iet*, Angl *3ēt*) yet 3/5,
 4/34, 5/6 etc., **3it** 22/30
3euer, n (OE *3iefan*, Angl Kt *3efan* +
-er) giver 9/4
3euy, -e, 3yuen, vb (OE *3iefan*, Angl
 Kt *3efan*) give 3/7, 18/19, 19/15, **pr**
3s 3euyth 2/1, 9/7, 17/19, **pr pl**
3yuen (hem to) give (themselves up
 to) 20/26, **imp 3if** 8/19, 20, **3yue**
 16/18, **pr pple & vbl n 3euyng** 4/20,
 7/27, 9/11, **pt pl 3euy, n** (OE *3ēafon*,
 Angl Kt *3ēfon*) 9/20, **pa pple 3ouyn**
 (OE *3iefen*, association with class IV)
 3/3, 15/37
3if, conj (OE *3if*) if 1/27, 4/33 8/19 etc
3iftis, n pl (OE *3ift*) gifts 1/32, 33 etc.,
3eftis 7/27
3ow see **3e**.
3owr, 3our, poss pron pl (OE *ēower*)
 your 3/35, 7/25, 11/13, 12/7, **comp**
reft 3our self yourselves 6/14

K

kan, can, pr 3s (OE *cann*) knows 12/2,
 22/1, **can** 21/23
karyng, pr pple (OE *carian*) worrying
 20/23
ke(e)nde, n (OE *3ecynd*) nature 1/32,
 33 22/28 25/11, kind 6/41, **kynde**
 nature 23/31, **pl kendis** 10/16
keme see **come**.
kempt, pa pple (OE *cemban*) combed
 16/21
kendely, adj (OE *3ecyndelic*) natural
 24/26, **adv** 25/27
kepere, n (OE *cēpan* + *-ere*) keeper 6/9
kepyn, vb (OE *cēpan*) keep 3/4, 6/40
kesse, n (from OE *cyssan*) kiss 11/31

knelyng, *vbl n* (OE *cnēowhan*) kneeling 16/25
knetyng, *pr pple* (OE *cnyttan*) **kn.** a knotte tying a knot, making a bond 23/4
knotte, *n* (OE *cnotta*) (marriage-) knot 23/4, 5, 10
knowe, *vb* (OE *cnāwan*) know 1/27, *pt 3s* **knewe** (OE *cnēow*) 3/43, *vbl n* **knowyng** (of) carnal knowledge of, sexual intimacy with 24/23, **knowyge** knowledge 25/9
knȳtis, *n pl* (OE *cnihl*) soldiers 12/22, 13/6
kours, *n* (OF *curs*, *cours*) order 24/23
kyn, *n* (OE *cynn*) relatives 8/5
kynde see **keende**.
kyng, *n* (OE *cymng*) king 3/13, 4/37, 39, 41 etc., *gen pl* **kyngis** 16/29, 32
kynrede, *n* (OE *cyrrn* + *ræden*) kin, birth 1/34, kindred 23/20
kyssyng(e), *vbl n* (OE *cvssan*) kissing 23/35, 24/29

L

laborerys, *n pl* (OF *labor* + *-erys*) labourers 5/5
lackyng, *vbl n*, *pr pple* (from ON *lakk*, cf MDu and Mod Du *laken*) blaming, finding fault with 4/19, 15/15
land see **lond**.
langede see **longyn**.
lasse, *adj* (OE *lās*) less 13/19, 17/5
last(e), *adj* (OE *latost*) 1/3, 25/12, **at þe l. ende** in the end 7/31, *adv phrase* **at þe laste** at last 11/31
late, *adj* (OE *læt*) late 17/34, *adv* 16/6, 11
la(w)ful, *adj* (OE *laȝu* + *-ful*) lawful 6/29, 35, 37
lawe, *n* (OE *laȝu*) law 3/15, 17, 4/5, 6/38 etc., **be (þe) l.** according to (the) law 9/13, 11/10, 23/41, 24/8, 32-33, *pl* **lawis** 3/12, **l. cano(w)n** canon law 10/4, 10, 12/20 etc
lecherous, *adj* (OF *lecheros*) lustful, lecherous 22/9 11, 14
lecherye, *n* (OF *lecherie*) lechery, lust 1/13, 22/8, 19 etc

ledith, *pr 3s* (OE *lædan*) **l. a wey** abducts, kidnaps 23/39
leef, *adj* (OE *lēof*) eager 11/30, *adv* **hap as l.** would rather 16/6, *comp* **hap leuer** would rather 22/18
le(e)ue, *n* (OE *lēaf*) leave 9/26, 12/33
leful, *adj* (OE *lēaf* + *-ful*) permissible 6/29, 37, *licit* 24/36
leggyngis, *n. pl* (OE *leccan*, cf *nider-leccung* = a laying down) camp 3/32, translation of L, *castra*, not recorded in OED
lemman, *n* (OE *lēof* + *man*) lover, concubine 24/26
lemys, *n pl* (OE *hm*) limbs 21/7
lenere, *n*, (OE *lænere*) lender 8/34
lengur see **long**.
lenton, *n* (OE *lencten*) Lent 20/16
lenyn, *vb* (OE *lænan*) lend 8/39, *pr 3s* **lenyth** 8/29, *imp* **leene** 8/41, *vbl n* **lenyng** 8/31, *pa pple* **lent** 7/3
leryd, *pa pple*, *n* (OE *læran*) learned, educated people 17/3
lessid, *pa pple* (from OE *læst*, *læssa*) **be l. of** to experience relief from 13/22, earliest and only quotation of this phrase in OED 1520
lest, *pr 3s* (OE *lystan*) likes 4/33
lest, *adj* (OE *læst*) least 22/30
lesyn, *vb* (OE *-lēosan*) lose 14/19, *pr 3s* **lesyth** 21/6, *pt 3s* **les** 7/16, *vbl n* **lesyng** 3/9, *pa pple* **lost** (OE *losian*) 1/3
let, *imp* (OE *lætan*) let 5/20, 12/7, 30 etc., *pr 3s* **let** 18/28, *pr pple* **letyng** considering, thinking 18/33, 20/24
letteris, *n pl* (OF *lettire*) letters 23/27
lettyng, *pr pple* (OE *lettan*) neglecting 3/14
leue, *vb* (OE *læfan*) renounce 18/7, *pr 3s* **leuyth** gives up, abandons 18/13, *pr pple* **leuyng** neglecting 17/2, *pa pple* **left** not brought about 25/14
leuer see **leef**.
leuyn, *vb* (OE *hbban*, *hofast*, *-aþ*) live 14/11, 20/38, *pr 3s* **le(e)uyth** 10/17, 14/11, 24/19, **lyuyth** 8/10, *vbl n* & *pr pple* **leuyng(e)** 16/23, 20/40,

21/20, **haue her** l. live 16/32, **lyuyng**
 food 5/35
lewid, *adj* *n* (OE *læwede*) unlearned,
 uneducated people 17/3
leyser, *n* (OF *leysir*) opportunity 10/26
lif, *n* (OE *lif*) life 4/1, 5/11, 12/32 etc.,
lyf 4/19
liflode, *n* (OE *liflād*) livelihood 6/24,
 16/4, food, victuals 21/11
likken, **-yn**, *vb* (OE *lucian*) lick 19/19,
 23
likne, *pr* *is* (from OE *zelic*) liken 1/17,
pr *3s* **liknyth** 4/23, *pa* *pple* **lyknyd**,
-ed 1/11, 13/28, **liknyd** 5/32, 15/37,
 19/17, 22/10
likyng(e), **-inge**, **lykyng**, *vbl* *n* (OE
lucung) pleasure 6/34 7/22, 19/14,
 desire 7/7, 15, 19/5, 24/36, sensuality,
 lust 24/28
litol, **-yl**, **lytil**, *adj*, *n* (OE *lytel*) little
 1/4, 4/1, 8/5, 19 etc
lokyn, *vb* (OE *lōcian*) strive 3/9, *pr* *3s*
lokyth expects 1/18, *vbl* *n* & *pr* *pple*
lokyng after looking for 2/13-14,
lokyng looking 23/32, 35, *imp* **loke**
 take care 16/18
lond, **land**, *n* (OE *land*) country 4/38, 40,
 land 6/5, 8/32 etc, *pl* **londys** land 1/36
long(e), *adj* (OE *lang*) long 16/19,
 21/16, *adv* 4/1, 16/11 etc, *comp*
lengur (OE *lengra*) 18/11, 20/12
longyn, *pr* *pl* (from OE **lang*, *long*
 from *zelang*) belong 9/13, *pt* *pl*
langede 9/21
loo, *interj* (OE *lā* or *lōca*) lo 1/23
loore, *n* (OE *lār*) doctrine 24/10
loos, *n* (OF *loos*) reputation 12/38, 15/4,
 21
loop, *adj* (OE *lād*) loath 11/31, 16/4,
loth 15/38
lord, *n* (OE *hlāford*) lord 6/9, 7/3, 8/23
 etc, *gen* **lordis** 6/5, *pl* **lordis** 7/28
lordschyp, **-schip**, *n* (OE *hlāfordscip*)
 lordship, authority, control 1/37, 6/4,
 16, 14/20, power 7/30, protection given
 by a lord, patronage 11/29
lothyb, *pr* *3s* (OE *lādrian*) loathes 15/28
loue, *n* (OE *lu/u*) love 5/30, 7/6, 7, 8/7
 etc

louyn, *vb* (OE *lufian*) love 23/17, *pr* *3s*
louyth, **-eth** 11/35, 15/38, 17/27 etc.,
pr *pple* **louyng** 2/37
lowlich, *adv* (ON *lāgr* + *-lich*) lowly
 7/28
lowryng, *pr* *pple* (perhaps OE **lūrian*)
 lowering, looking angry 11/27
lowte, *vb* (OE *lūtan*) bow 1/21
lust, *n* (OE *lust*) lust 22/13, 23/33,
 24/27, 30, **doyng** his l. giving free
 course to his desire, wish 4/3, *pl*
lustis delights, pleasures 20/34
lustiliche, *adv* (OE *lust* + *-i-* + *-liche*)
 pleasantly 20/23
lustyhed, **lustihed**, *n* (OE *lust* + *-y-*,
-i- + *-hed*) overfondness of good food
 20/7, 21, 26
lygge, *vb* (OE *lucgan*) lie 16/11, *pr* *3s*
lyth 19/33, l. **in hys synne** continues
 in his sin 17/31, *vbl* *n* **lyggynge**
 16/24
lygt, *adj* (OE *lēoht*, Angl *līht*) quick
 12/31, *adv* **lygtly** cheerfully 5/28,
 easily 17/18, **lithly** 18/21
lymytid, *pa* *pple* (OF *lūmter*) set,
 fixed 3/15, **limytid** 24/24
lynnyn, *adj* (OE *līnnen*) linen 16/24
lyon, *n* (AF *lūn*, OF *hon*) lion 1/12, 18,
 24
lyteris, *n* *pl* (AF *litere*) bedding 16/24
lyuyng see **leuyn**.
lyuyth id

M

magnyfyen, *pr* *pl* (L *magnificare*, OF
magnifier) glorify, extol 2/36
make(n), **-yn**, *vb* (OE *macian*) make
 7/26, 29, 8/2, 18/19 etc, *pr* *3s* **mak-**
yth, **-ith**, makes 7/12, causes 12/19,
 19/19, *pr* *s* *m* *m* **make** 23/30, *m*. it
 makes it necessary 16/5, *pr* *pl* **maken**
 make 7/33, *pt* *3s* **made** made
 23/2, 3 6, caused 3/27, 6/40, *vbl* *n*
makyng(e) 8/32, 21/27, 23/26, 36
 etc, *pa* *pple* **mad(e)** 5/5, 6/25, 17/29
 Phrases **maken hys bost** 7/9, to
makyn debat 13/13, **maketh at þe**
debat 15/24, **festis makyng** 21/27,

makyp **no** **fors** 17/26; **makyth** **mynde** 12/24-25; **makyth** **a** **taryzing** 17/31. For the meaning see the respective nouns.

makeris, *n. pl.* (OE *macian* + *-eris*) **makers** 15/33.

malice, *-yce*, *n.* (OF *malice*) **malice** 10/23; 12/1; **mischief** 11/26; **malys** 10/33; 11/20.

malicious, *-lous*, *adj.* (OF *malicius*) **malicious** 10/12, 18, 20, 25.

man, *n.* (OE *man*) **man** 1/8, 18, 20 etc.; *gen. s.* **manny**s 23/3, 39; *pl.* **men** 1/20; 2/36; 3/3 etc.; *gen. pl.* **mennys** 7/33; 15/11, 20 etc.

maner, *n.* (AF *manere*) **manner**, **kind** 1/31; 6/33, 35 etc.; **way** 6/3; 13/1 etc.; **be m. of by means of** 23/10; *pl.* **maneris**, *-ys* **ways** 11/7; 19/36; 20/3 etc.; **manners** 13/15.

mankynde, *n.* (OF *man* + *zecynd*) **man-kind** 1/1; **mankeende** 25/15.

manslawhtre, *n.* (OE *man* + ON **slahtr*) **manslaughter** 11/23; 12/32.

many, *adj.* (OE *manig*) **many** 5/6, 36; 6/26 etc.

martyr, *n.* (OE *martyr*) **martyr** 23/8.

maryeth, *-ep*, *pr. 3s.* (OF *marier*) **gives** in marriage 24/16, 17.

masse, *n.* (OE *mæsse*) **Holy Mass** 16/6, 13; 17/23.

mateer, *n.* (AF *matere*) **matter** 1/8; 19/33; **semen** 25/4. The latter meaning is not recorded in the OED.

matynys, *n. pl.* (OF *matines*) **matins** 16/13; 17/22.

mawmetis, *n. pl.* (OF *mahumet*) **idols** 7/11.

mawmetrie, *n.* (OF *mahumet* + *-rie*) **idolatry** 7/1.

may, *pr. 3s.* (OE *mæ3*) **can** 1/31; 16/22, 27 etc.; **may** 1/21; 4/36 etc.; *pr. 2s.* **my3t** (OE *mikt*) **can** 8/18; 18/11; *pr. pl.* **mow(e)** (OE *mazon*) **can** 6/14, 24; 7/29; 18/1; **may** 12/35; 20/3; 25/29; *pt. s. & pl.* **my3t(e)** (OE *mikte*) **could** 9/32; 18/7; **might** 5/8; 14/6; 18/16 etc.

mayde, *n.* (OE *mæ3den*) **maiden**, **virgin** 24/16.

maydenhod, *n.* (OE *mæ3denhād*) **maidenhood** 24/6; **mayndenhod**; **may(n)denhed** (OE *mæ3den* + *-hed*) 22/25; 24/7, 10. The spelling with *maynden-* is not recorded in OED and may be a scribal error.

mayster, *n.* (OF *maistre*) **master** 10/13; 14/8; **maister** 16/2; 19/24.

maystries, *n. pl.* (OF *maistrie*) **werke m.** **perform wonderful feats** 21/8.

me, *pers. pron. obj.* (OE *mē*) **me** 2/31.

meble, *adj.* (OF *mueble*) **m. catel** **movables**, **personal property** 8/33.

me(e)de, *n.* (OE *mēd*) **reward** 4/28; 8/22, 25; **heuyn m.** **reward of heaven** 3/9; **m. of money** **monetary reward** 7/5.

medicynys, *n. pl.* (OF *medicine*) **drugs**, **potions** 24/29.

meek, *adj.* (ON *miukr*) **humble** 2/4.

meel, *n.* (OE *mēl*) **meal** 20/13, 20, 23 etc.

meene, *adj.* (OE *zemeāne*) **humble** 21/23, 37.

mene, *vb.* (OE *mēnan*) **mean** 13/5; *pr. 3s.* **menyth** 11/26.

mercy, *n.* (OF *merci*) **mercy** 3/37; 4/10 etc.; **tok to his m.** **had mercy on** 4/8; **geuyn m.** **be merciful** 18/33-34.

mercyful, *adj.* (OF *merci* + *-ful*) **merciful** 8/18.

meryer, *adj. comp.* (OE *myrize*, *myr3e*) **pleasanter** 22/15.

meseldrie, *n.* (OF *meselerie*) **leprosy** 9/23. The spelling with *-d-* is not recorded in OED.

mesure, *n.* (OF *mesure*) **moderation**, **temperance** 19/16; 20/3 etc.; **out of m.** **excessively**, **beyond measure** 17/1; 21/10.

mesurith, *pr. 3s.* (OF *mesurer*) **moderates** 20/10.

mete, *n.* (OE *mete*) **food** 16/24; 17/8; 19/16 etc.; **at þe m.** **at table**, **at one's meals** 20/12; *pl.* **metis**, *-ys* **food** 14/6; 19/18; 21/36 etc.

meuyd, *pa. pple* (OF *mouvoir*, *mouvoir*, *pr. pl. muevent*) **moved** 14/31.

meynt, *pa. pple* (OE *mengan*) **mixed** 10/15.

moche, *adj*, *adv*, *n* (OE *micel*, *mycel*) much, great 8/19, 11/26 etc, often 16/3, for as **moche** as see for, **mochil**, -el 5/11, 16/11, 19, 19/34, 25/7, *comp* **mo** (OE *mā*) more 4/15, 24/33, **mor(e)** (OE *māra*) 1/31, 8/33 etc, greater 2/5; 11/15, **moor(e)** 2/33, 4/17, 15/10 etc, *superl* **most(e)** (OE *māst*, Nth *māst*) 1/25, 11/1, 20/31, 37 etc, greatest 19/2
mot, *pr* 3s (OE *mōt*) must 5/28, **moste** (OE *mōste*) must 16/21
mowth(e), *n* (OE *mūþ*) mouth 4/27, 10/31, 12/7, **mowþ(e)** 10/33, 11/20, 12/1
multiplie, *vb* (OF *multiplier*) multiply 23/14, **multeplie** beget, increase 24/27
musselis, *n pl* (OF *morsel*) morsels 19/27
my, *poss pron adj* (OE *min*) my 24/22
mydday, *n* (OE *middæȝ*) midday 13/4, 7
myȝt see **may**.
myȝty, *adj* (OE *mihhtȝ*) mighty 5/18
mynde, *n* (OE *zemynd*) **makyth m.** mentions, records 12/24-25
mynyster, *n* (OF *ministre*) minister 3/18
myschef, *n* (AF *meschef*) mischief, harm 4/36, misfortune 14/14, 18, **fallyth in m.** gets into trouble 14/23
myscheuous, *adj* (AF *mescheuous*) wicked 9/29
mys dede, **mysdede**, *n* (OE *misdæd*) misdeed 17/33, 18/9
mysled, *pa pple* (OE *mislēdan*) misplaced 5/30

N

name, *n* (OE *nama*) name 2/10, 6/16; 15/7 etc, **haue worschip of n.** be held in respect 23/15-16
natheles, *adv* (OE *nā þe lās*) nevertheless 8/4
naturel, *adj* (OF *naturel*) **n. seknesse** the menses 24/31, not in OED
nay, *part* (ON *nei*) no 19/31
ne, *adv*, *conj* (OE *ne*) not 2/7, 18/34,

38, redundant *ne* 14/24, nor 3/15, 4/2, 5/15
nede, *n* (OE *nied*, Angl Kt *nēd*) need 6/35, 16/5
nedful, *adj* (OE *nied*, Angl Kt *nēd* + *-ful*) necessary 17/13, 18/14
nedy, *adj* (Angl Kt *nēd* + *-y*) needy 6/37, 17/25
nedyth, -*ith*, *pr* 3s (OE *nēodrian*) needs, requires 8/39, is necessary 21/10
negard, *n* (etym dub) niggard 8/9
nempnyd, *pa pple* (OE *nemnan*) mentioned 5/21
ner see **was**.
nerhande, *adv* (ON *nār* + *hande*) nearly 12/23
nessche, *adj* (OE *hnesce*) soft 16/20
neuer, *adv* (OE *nēfre*) never 2/32, 8/17 etc, **neuer more** only 1/31
newe, *adj* (OE *nīewe*, non-WS *nēowe*) new 8/32, 9/6, 16, 27
neyhebor, *n* (OE *nēahȝebūr*) neighbour (in the Biblical sense), fellow-man 12/14, **neyhȝebour** 13/33
neypeles, *adv* (ON *nei* + OE *þe lās*) nevertheless 23/41
neyþer, *conj* (alteration of OE *nawðer* on the analogy of 'either') neither 4/2, 5/15, 8/10, 19/33
no(o), *adj* (OE *nā*) no 2/7, 9, 20/22, *adv* no(t) 18/11, **no body** nobody 17/26, **no þing**, **nobyng**, **noping** nothing 2/26, 16/23, 17/29, 20/33
nobilnesse, *n* (OF *noble* + *-nesse*) nobleness 1/34
noon, *n* (OE *nōn*) noon 20/12
noon, *adj*, *pron* (OE *nān*) no 8/10, 13/30, 15/36 etc, none 10/20, 17/22, 34
not, *adv* & *n* (abbreviated form of OE *nōwihȝt*) not 3/7, 9, 4/33 etc, nothing 1/16, 30, 4/27 etc
now, *adv* (OE *nū*) now 1/23, 26, 3/6 etc
nowȝt, **no(u)ȝt**, *n* (OE *nōwihȝt*) nothing 6/23 8/6, 8/41 14/5, *adv* not 9/32
nursschid, *pa pple* (OF *norrr*, *noriss-*) **n. vp** brought up 16/28
nyce, *adj* (OF *nice*) **n. cheer** nice mien, air, bearing 23/31, good cheer 23/36

nygardschyp, -schip, n (etym dub)
niggardliness 7/3, 8/4
nygt, n (OE *nihht*) night 25/17, *pl*
nygtis 24/32
nyxte, adj *superl* (OE *niehst, nihst*)
next 20/24

O

obeyge, imp (OF *obéir*) **o. zow** submit
yourselves 3/35
occupacyon, -ion, n (OF *occupation*,
AF *ocupacioun*) occupation 16/38,
17/2, 19
occupized, pa pple (OF *occupet*) **o. a**
bowte occupied with 17/4
odious, adj (AF *odious*) odious 17/9,
odious 17/10
of, prep (OE *of*) of 1/1, 2, 5 etc, by
4/21, 5/23, 17/18, for 3/10, from 1/24,
5/31, 7/33 etc, on account of 14/15,
15/3, out of 5/1, with 12/1
offringis, n pl (OE *offrung*) offerings
9/12
ofte, adv (OE *oft*) often 2/37, 4/36,
16/21 etc
oftetyme, adv (OE *oft + tīma*) often
2/21
olde, adj (OE *eald, Angl ald*) old 3/17,
4/9
on, prep (OE *an, on*) on 10/19, 20 etc,
in 6/33, 20/14, **an hy on high**, in
heaven 23/2, **adv** 4/35
o(o), adj (OE *ān*) one 6/41, 12/18, 13/3
etc, **on** 3/26, *n* 5/24, 7/39
only, -liche, adv (OE *ānlic*) only 2/3,
6/34, 7/13 etc
only see eny.
onys, adv (OE *ānes*) once 12/21, **onis**
more moreover 16/1, **at onys** in one
heap, together 5/36, 6/2, at the same
time 6/14
opene, vb (OE *openian*) open 3/28, *pa*
pple **openyd** opened 3/32
oppressyd, pa pple (OF *oppresser*)
oppressed 5/1, 8, dulled 22/3
opyn, -in, adj (OE *open*) open 8/2, 9/7
etc, manifest 2/22 declared, pro-
fessed 9/2, **adv** **opynlyche, -ly open-**

ly, publicly 5/22, 8/30, 10/9, 12/35
opynyon, n (OF *opinion*) opinion 9/6,
opynyonyys 20/30, 35
or, conj (reduced form of 'other' prob
from OE *oððe*) or 1/32, 2/18 etc
ordeyneth, pr 3s (OF *ordener, 3s*
ordeine) **o. hym silf** sets himself 18/30,
orders 21/24, *pr s m m* **ordeyne**
orders 20/1
ordre, n (OF *ordre*) order 25/27, **be**
o. orderly, systematically 1/7, *pl*
ordris zeuyng ordaining, conferring
holy orders 9/11
ordynawnce, n (OF *ordenance*) com-
mand 3/13
oper, adj & pron (OE *ōðer*) other(s)
1/20, 25, 2/3 etc, **an oper, a noþer,**
an noþer, anoþer another 2/12-13,
13/27, 14/14, 33 etc
ouer, prep (OE *ofer*) over 6/16, during
20/14
ouerdelicously, adv (*ouer-* + OF *de-*
licious + *-ly*) too deliciously 20/1
ouer hastily, adv (*ouer-* + OF *hast* +
-ly) overhastily 20/10
ouer moche, adj (OE *ofer + mycel*)
overmuch 20/18
owne, adj (OE *āzen*) own 2/23, 6/36,
8/23 etc, **owyn** 4/13, 19
owr, n (OF *ure*) hour 20/12
owr, poss pron adj (OE *ūre*) our 1/3,
12/13, **our** 5/11, 6/24, 17/37 19/14
owt, out, adv (OE *ūt*) 3/7 see **telle**, 22/5
see **sched, prep** **owt of** out of 1/7, 2/9
etc, not in 24/26, **owt of lynnyn cloþis**
not wearing linen clothes 16/24, **out**
of mesure excessively, beyond mea-
sure 17/1, **owt of tyme** at an inap-
propriate time 21/10
owt takyn, prep (OE *ūt + ON taka*)
with the exception of 9/12
owyn, adj see **owne.**
owyth, -ith, pr 3s (OE *āzan*) ought to
2/4, 17/10, 22/30, *pr pl* **owyn** 24/32,
pt 3s **ougt, owzte** (OE *āhtie*) 3/0,
8/21, *pt pl* **owztyn** 20/15

P

pa(a)s, *n.* (OF *pas*) **goth a slow p.** goes at a slow pace 16/2, 5.
pacyent, *adj.* (OF *pacient*) patient 13/14.
pamprith, *pr. 3s.* (etym. dub.) pampers 21/5.
pans, *n. pl.* (OE *pæniz*) pence, denarii 8/24.
paradys, *n.* (OF *paradis*) paradise 23/2.
paramowris, *n. pl.* (OF *par amour*) love 23/27.
parforme, *vb.* (OF *parformer*) **p. lust** gratify their lust 24/27.
party(e), *n.* (OF *partie*) **in p.** partly 4/5; to a certain extent 20/39; *pl.* **partyes** parties 15/26.
partyth, *pr. 3s.* (OF *partir*) **p. w^t** shares (his money, property) with 8/5; *imp.* **parte** give, part with your money 8/19.
passen, *vb.* (OF *passer*) pass 16/37; *pr. s. m. m.* **passe** exceed 20/3; *pr. pple* **passyng** surpassing 2/15; going beyond 24/26.
payd, *pa. pple* (OF *payer*) paid 8/33; satisfied 21/23; *euy* **p.** dissatisfied 2/23.
payment, *n.* (OF *paiement*) payment 8/31.
payne, *n.* (OF *peine*) punishment 3/15; 10/29; **peyne** pain, punishment 4/2.
paynym, *n.* (OF *painimme*) pagan 17/11; *gen. pl.* **paynemys** 17/9.
peer, *adj.* (OF *peer*) **p. w^t** equal to 1/29; not recorded in OED with the prep. *with*.
pe(e)s, *n.* (OF *pais*) peace 10/17, 19; 15/31.
penawnce, *n.* (OF *penance*) penance 4/7, 20, 26 etc.
peple, *n.* (AF *poeple*, OF *pueple*) people 2/12; 4/16, 21 etc.
perauenture, *adv.* (OF *per aventure*) perhaps 2/16; 4/9; 5/34 etc.
pere, *vb.* (aphetic form from OF *apareir*, *aper-*) appear 10/35.
perel, *n.* (OF *péril*) peril, danger 4/1; 17/33; 18/1, 3; *pl.* **perelys**, **-is** 18/13, 18.

perfeccion, *n.* (OF *perfeccion*) perfection 11/15; 14/37.
perlows, **-ous**, *adj.* (AF *perillous*) perilous 3/23; 4/4; 7/13 etc.
perschyn, *pr. pl.* (OF *perir*, *periss-*) cease, vanish 17/13.
person(e), *n.* (OF *persone*) person 1/35; 2/32, 36 etc.
personagis, *n. pl.* (AF *personage*) benefice or living of a parson 9/10.
philosofris see *filosofre*.
pilgremagis, *n. pl.* (OF *peligrinage*) pilgrimages 13/20; **go p.** go on pilgrimages 18/15, 16-17.
pistil, *n.* (OE *pistol*) epistle 5/19; 6/18; 11/33; *pl.* **pistlis** letters 17/14.
place, *n.* (OF *place*) place 2/25; 10/3, 7 etc.
playne, *vb.* (OF *plaindre*, *plain-*) **pl. vp on** lodge a complaint against 3/21.
playnt, *n.* (OF *plainte*) complaint, accusation 9/35.
plente, *n.* (OF *plenté*) plenty 1/34.
plentewos, *adj.* (OF *plentivous*) rich 5/12; *adv.* **plentewosly** plentifully 7/24; 8/19.
plesawnt, *adj.* (OF *plaisant*) pleasant 23/29.
plesyng, *pr. pple* (OF *plaisir*) being agreeable to 7/28, 29.
plete, *vb.* (OF *plaitier*) wrangle 11/30.
pleyng, *vbl. n.* (OE *plezan*) playing 16/39.
poete, *n.* (OF *poete*) poet 17/11.
pollucyon, **-ion**, *n.* (L. *pollutionem*, OF *pollution*) pollution 22/27; 24/35.
pope, *n.* (OE *pāpa*) Pope 23/8.
popholy, *adj.* (OE *pāpa* + *hāliz*) hypocritical 4/23.
pouer, *adj., n.* (OF *povre*) poor 4/33; 5/8; 6/40 etc.; poor people 18/25; **pore** 4/35; 5/1.
pouert(e), *n.* (OF *poverté*) poverty 5/31; **fallyn in p.** be reduced to poverty 14/19-20.
power, *n.* (AF & OF *poër*) power 25/22, 23.
poynt, *n.* (OF *point*) **was in p.** was about 25/14.

pray, *vb.* (OF *preier*) pray 18/19, 34.
prayer, *n.* (OF *preiere*) prayer 12/15; *pl.*
prayeris 13/21; **bodelych pr.** bribery
 9/9.
prechyng, *vbl. n.* (OF *prechier*) preach-
 ing 4/7.
prees, *n.* (related to OF *presse*) crowd
 2/12.
presence, *n.* (OF *presence*) presence 2/12;
 4/21; 13/37.
present, *adj.* (OF *present*) present 13/35.
presentis, *n. pl.* (OF *present*) presents
 8/30.
prest, *n.* (OE *prēost*) priest 3/18; *pl.*
pre(e)stis 9/20; 10/6.
presumede, *pt. 3s.* (OF *présumer*) was
 presumptuous 2/32.
presumpcyon, *-ion, n.* (OF *presump-*
cion) presumption 2/11, 27.
presumptuows, *adj.* (OF *presumptuoux*)
 presumptuous 2/21, 24.
preysyng, *pr. pple* (OF *preisier*) praising
 4/28; 15/15; *pa. pple* **preysid** 3/10;
 4/21.
prickis, *n. pl.* (OE *pricca*) prickles 5/33.
pride, *n.* (OE *prýde*) pride 1/24, 27, 28
 etc.; **pryde** 1/11, 16.
prince, *n.* (OF *prince*) prince 15/31.
priuy, *adj.* (OF *privé*) secret 3/4; 9/8;
pryuy private, personal 15/25; *adv.*
priuely secretly 8/29; 12/34.
proces(se), *n.* (OF *procès*) story 4/36;
 25/21; process, action (at law) 12/23;
be pr. in due course 1/7.
profite, *-yte, n.* (OF *profit*) (spiritual)
 profit 16/39; 17/1.
profitith, *pr. 3s.* (OF *profiter*) profits 8/10.
profrith, *pr. 3s.* (OF *proffrir*) offers,
 proposes 21/8.
prophecy, *n.* (OF *profecie*) prophecy
 23/10.
prophete, *n.* (OF *prophète*) prophet 1/23;
 4/7; 7/23 etc.
proprtees, *n. pl.* (OF *propriété*) the
 book 'De Proprietatibus Rerum' by
 Bartholomeus Anglicus 10/14; 16/2;
 19/24.
prouendrils, *n. pl.* (OF *provendre*) pre-
 bends 9/10.

prouerbis, *-ys, n. pl.* (OF *proverbe*) Pro-
 verbs 14/3; 15/27; 22/14.
prowd(e), *adj.* (OE *prūd*) proud 1/18,
 20; 5/12 etc.
prys, *n.* (OF *pris*) **set no pr. be** attaches
 no value to 13/20.
pryuyth, *pr. 3s.* (OF *priver*) emaciates,
 weakens (the body) 21/16. Not re-
 corded in this sense in OED.
psalmis, *n. pl.* (OE *psealm*) psalms 19/11.
pubplyschyd, *pa. pple* (OF *publier*, *pu-*
plier) made known 23/9. The spelling
 with *-bp-* is not recorded in OED.
puf, *n.* (cognate with OE **puffian* or
pyffan) puff 4/25.
punyssching, *vbl. n.* (OF *punir*, *puniss-*)
 punishing 3/27; *pa. pple* **punschild**
 9/4; 14/24.
purificacion, *n.* (OF *purification*) puri-
 fication (of woman in church after
 childbirth) 24/21.
purpos, *n.* (AF & OF *purpos*) purpose
 18/13, 17, 22.
purposith, *pr. 3s.* (OF *purposer*) intends
 18/18; *pa. pple* **purposyd** 1/4.
pursis, *n. pl.* (OE *purs*) purses 6/39.
puttyn, *vb.* (late OE *putian*) **p. a wey** give
 up, abandon 11/7; *pr. 3s.* **puttith** puts
 2/11; **p. ensauple** gives an example
 2/24-25; *pr. pl.* **put(tyn)** 9/28; 18/2;
pa. pple **put** 23/7; 24/37.
pyte, *n.* (OF *pité*) pity 8/6; 14/34.

Q

quenchyn, *vb.* (OE **cwencan*, cf.
ācwencan) satisfy, dispel 21/25; *pr. pl.*
quenchyn destroy 12/38; satisfy,
 dispel 20/16. First quotation of
 'quench hunger' in OED at 1533.
querel, *n.* (OF *querele*) action or suit
 11/9.
queste, *n.* (OF *queste*) inquest 9/35; *pl.*
questis 12/37.
questyon, *n.* (AF *questium*, OF *question*)
 question 6/30; 11/4; 19/30.
quyking, *vbl. n.* (OE *cwician*) **child q.**
 time when the child shows the first
 signs of life 24/31.

quynte, *adj.* (OF *quointe*, *queinte*) fine, elegant 23/29.
qwik, *adj.* (OE *cwicu*, *cwic*) alive 3/28.
qwynt, *adj.* (OF *quinte*) go **qw. of** be quit of 12/15.

R

ransakyn, *vb.* (ON *rannsaka*) ransack 25/10.
rathe, *adv.* (OE *hræðe*) early 16/6.
raþer, *adv.* (OE *hræðor*) more, sooner 2/23.
rauayn(e), *n.* (OF *raveine*) robbery, rapine 7/7; 7/32; 9/25 etc.
rauyssched, *pt. 3s.* (OF *ravir*, *raviss-*) abducted, carried off by force 24/4; *vbl. n.* **rauyschyng**, **-ing** abduction 22/24; 23/39.
rebel, *adj.* (OF *rebelle*) rebellious, disobedient 3/17, 19.
receyue, *vb.* (ONF *receivre*) receive 7/27.
rechileshed, *n.* (OE *reccelēas* + *-hed*) recklessness 16/12; **recheleshed** 17/20. Earliest quotation in OED 1430-1, latest quotation 1496.
recordyth, **-it**, *pr. 3s.* (OF *recorder*) records 4/16; relates 19/2.
redelyche, *adv.* (OE *rædelīce*) readily 6/2.
redy, *adj.* (perhaps from OE *geræde*) ready 9/20; 13/14; 14/1.
refraynyng, *vbl. n.* (OF *refrēner*) **in r.** of in order to refrain 5/16.
refreschschyd, *pa. pple* (OF *refrescher*) refreshed, nourished 21/12. The spelling with *-schsch-* is not recorded in OED.
regler, *adj.* (OF *regular*) regular, belonging to a religious order 24/7. OED does not record the spelling without *-u-*; cf. **secler**.
reherse, *vb.* (OF *rehercer*) mention, enumerate 1/7; 2/37; *pr. 3s.* **reher-syth**, **-1th** tells 3/19; 5/7; 7/18 etc. *pa. pple* **rehersid**, **-yd** quoted 13/2; 18/4; told 3/2, 22; 24/2 etc.
reloyschith, *pr. 3s.* (OF *rejoir*, *rejoiss-*) rejoices 2/35.

rekenyth, *pr. 3s.* (OE *recenian*, *zerecenian*) **r. up.** enumerates, goes over 12/1.
releuyn, *vb.* (OF *relever*) relieve 6/34.
rellk, *n.* (OF *relique*) relic 10/8.
remedye, *n.* (AF *remédie*) **dede r. per a gens** made reparation for it 5/3.
rentis, *n. pl.* (OF *rente*) rents 1/36.
repentawnce, **-aunce**, *n.* (OF *repentance*) repentance, an act of repentance 17/34; 18/6; **haue r.** repent 18/1-2.
repentyn, **-te**, *vb.* (OF *repentir*) **r. him** of repent of 17/33; 18/32; *pr. s. m. m.* **repente þe** repent 18/10; *imp.* **repente þe** of repent of 18/9.
repreef, *n.* (AF *reproue*) object of scorn 5/11.
reprouyth, *pr. 3s.* (OF *reprover*) reproves 21/36.
rere soperis, *n. pl.* (AF *rere-super*) late, sumptuous suppers (after the usual evening meal) 21/10.
resonable, *adj.* (OF *raisonable*) reasonable 13/8; 19/37.
reso(u)n, *n.* (OF *raisun*) reason 3/15; **spekyth a gen r.** talks nonsense 21/9; **resown** 8/10.
reste, *n.* (OE *reste*) rest 16/19.
restith, *pr. 3s.* (OE *restan*) stays 10/31.
reuerence, *n.* (OF *reverence*) reverence 2/14.
reuyth, *pr. 3s.* (OE *rēafian*) robs, deprives 12/32.
reward, *n.* (ONF *reward*) regard 3/15; reward 7/31.
rewþe, *n.* (from OE *hrēowan* *vb.*) compassion 14/34.
risyn, *vb.* (OE *risan*) rise 1/24.
robbere, *n.* (AF & OF *robbere*) robber 15/19.
robbyn, *pr. pl.* (OF *robber*) rob 10/8; *pa. pple* **robbyd**, **-id** 7/21; 10/7.
rore, *n.* (MDu. *roer*) tumult, disturbance 12/22.
rote, *n.* (OE *rōt*) root 2/6, 7; 6/27.
rotyd, *pa. pple* (from OE *rōt*) rooted 2/8; 15/35.
rotyth, *pr. 3s.* (OE *rotian*) rots, corrupts 21/16.

ryal, *adj.* (OF *rial*) magnificent 4/14; eminent 7/9, 16 etc.
rybbis, *n. pl.* (OE *rib*) ribs 23/3.
ryche, *adj.* (OE *rice*) rich 6/26; 7/9, 16 etc.; **riche** 7/33.
rychesse, *n.* (OF *richesse*) wealth, riches 6/15, 17; 15/4; **richesse** 10/18; *pl.* **rychessees**, **-ys** 7/24; 15/23.
rygt, *adv.* (OE *riht*) just 1/19; 2/8; 4/23 etc.; absolutely 8/6; **ryth** 2/6; 5/32.
rygtful, *adj.* (OE *rihtful*) righteous 10/17, 19.
rygtwisnesse, *n.* (OE *rihtwisnis*) righteousness 18/33.
ryot, *n.* (OF *riot*) riot, extravagance, unrestrained revelry 21/9.
ryuer, *n.* (OF *rivere*) river 22/19.

S

sacrament, *n.* (OF *sacrament*, L. *sacramentum*) sacrament 9/12, 14; *pl.* **sacramentis** 18/6.
sacrylegye, *n.* (L. *sacrilegium*) sacrilege 7/8; **sacrilegye**, **-le** 10/3.
same, *adj.* & *n.* (ON *same*) same 2/22; 19/35 etc.; **this s.** the same thing 14/7; **be same** the same person 18/15.
sauacion, **-yon**, *n.* (OF *sauacion*) salvation 1/1; 25/15.
saue, *vb.* (OF *salver*, *sauver*) save 24/1; *pa. pple* **sauyd** 18/5.
sauyr, *n.* (OF *savur*, *savour*) pleasure 16/12; *pl.* **sauorys** flavours 22/1.
sawe, *n.* (OE *sazū*) saying 6/8.
sawter, **sauter**, *n.* (AF *sauter*) Psalter 19/12; **s. bok** 3/29; 5/9; 7/23.
schal(I), *aux. pr. 1s.* (OE *sceaþ*) shall 2/31, 32; *pr. 2s.* **schalt** shall 8/39; 12/15; *pr. 3s.* **schal** will 1/23; 8/17; 11/13 etc.; *pr. 3pl.* **schul** (OE *sculon*) will 15/34; 22/6; 23/13, 15.
schame, *n.* (OE *sceamu*, *scamu*) shame 16/7; **for sch.** from a sense of shame 5/15; 25/14.
schamful, *adj.* (OE *sceamu*, *scamu* + *-ful*) shameful 10/1.
scham(e)leshed, *n.* (OE *sceamlēas*,

sceamlēas + *-hed*) shamelessness 2/17; 5/13. Not recorded in OED.
schamyng, *vbl. n.* (OE *sceamian*, *scamian*) shame 12/3.
schape, *vb.* (OE *scieppan*, *pa. pple* *scapen*) shape 14/7; *pt. 3s.* **schoop** (OE *scōp*) created 23/3.
scharp, *adj.* (OE *scearp*) sharp 5/33; severe 16/26.
scharpnesse, *n.* (OE *scearp* + *-nesse*) hardship 16/22.
sche, *pers. pron. fem.* (perhaps OE *hēo* & *sēo*) she 23/25; 24/7, 19 etc.
sched, *imp.* (OE *scēadan*) **sch. not owt þy silf vp on** do not take excessive pleasure in 22/5; not in OED.
scheepis, *gen.* (*s.* or *pl.*) (OE *scēap*) of (a) sheep 10/15.
scheetyng, *pr. pple* (OE *scēotan*) **sch. forth** pouring forth 12/3.
schenschyp, *n.* (OE *scendan* + *-schyp*) disgrace 12/4.
schewe(n), **-yn**, *vb.* (OE *scēawian*) show 1/5; 3/8; 7/8 etc.; *pr. 3s.* **schewith**, **-yth** 4/17; 5/33; 11/31 etc.; *pr. pl.* **schewyn** 18/3; *pt. 3s.* **schewyd** 1/28; **schewde** 2/27; *pa. pple* **schewid**, **-yd** 4/36; 10/31, 32; 23/17.
schold(e), *aux. pt. 3s. & pl.* (OE *sceolde*, *scolde*) should 3/4, 7, 18 etc.; would 2/7, 9, 22 etc.; ought to 1/20; 15/14; 17/4 etc.
schortly, *adv.* (OE *sceort*, *scort* + *-ly*) in short 1/5; 25/11.
schrewdnesse, *n.* (*adj.* *schrewd* from OE *scrēawa* + *-nesse*) depravity 5/18.
schrifte, *n.* (OE *scrift*) **haue schr.** be confessed 18/1-2.
schryuyn, *vb.* (OE *scrifan*) **schr. hym of** confess 18/32; *vbl. n.* **schryuyng** confession 9/11; *pa. pple* **schryue** confessed 17/32.
schyld, *pr. s. m. m.* (OE *scildan*) shield 25/28.
sclawndrid, **sclaundrid**, *pa. pple* (AF *esclaundre*) offended 2/30, 31.
scripture, *n.* (L. *scriptura*) Scripture 9/18.

se, *vb.* (OE *sēon*) see 2/23; 7/7; *pr. 2s.* seest 22/5; *pr. 3s.* seeth 14/18; 15/3; *vbl. n.* seyng 15/11.

secler, *adj.* (OF *seculer*) secular, living in the world 24/7.

seconde, *adj.* (OF *second*) second 10/33, 36; 11/14; **secunde** 19/38.

secte, *n.* (OF *secte*) sect 20/26, 39, 41; 21/1; *pl.* sectis 20/28.

seed, *n.* (OE *sēd*, Angl. *sēd*) seed 5/29; 15/30; seed, offspring 23/12, 13.

se(e)k, *adj.* (OE *sēc*) ill 14/36; 17/24; sick (with love) 23/26.

seketh, *pr. 3s.* (OE *sēcān*) seeks 10/26.

seknesse, *n.* (OE *sēcnesse*) illness 2/23; 13/17; 14/32 etc.; **fallyn in s.** fall ill 14/19; *pl.* seknessis, -es 22/6; **fallyn in to s.** contract diseases 18/16.

sellere, *n.* (OE *sellān* + -ere) seller 8/34.

sellyn, *pr. pl.* (OE *sellān*) sell 8/28; *pt. 3s.* solde (OE *sealde*, Angl. *salde*) 8/23; *pr. pple* sellyng 8/31.

seme, *vb.* (ON *sama*) seem 23/29, 31; *pr. 3s.* semyth is apparent, evident 3/16, 24; 4/4; 6/8 etc.

sengle, *adj.* (OF *sengle*) single, unmarried 22/29.

sent, *n.* (aphetic form of OF *asent*) **ben atte sent** approve of 10/5.

sent, *pr. 3s.* (OE *sendan*) sends 13/19; *pt. 3s.* sente 9/38; sent a message or a messenger 25/1; *pr. pple* sendyng 23/27; *pa. pple* sent 7/4.

sentence, *n.* (OF *sentence*) sentence 10/37; opinion 25/3.

seruage, *n.* (OF *servage*) servitude, service 7/11.

seruaunt, -awnt, *n.* (OF *servant*) servant 9/23; 13/13; *pl.* seruawntis, -auntis 4/34; 5/2, 6; 6/5.

serue, -uyn, *vb.* (OF *servir*) serve 6/14; 15/36; 17/4; 19/5; *pr. pple* seruyng 7/29; *pa. pple* seruyd 20/22.

seruyce, -yse, *n.* (OF *service*, -se) service 6/7; 9/9; 16/12 etc.; *pl.* seruyses 6/6.

sette, *vb.* (OE *settan*) set 7/25; *pr. 3s.* settyth, -yþ 7/1; 23/25; **s. his herte in sets** his heart on 20/21; set 13/20; *pa. pple* set 14/29 (see *twne*).

seuene, *adj.* (OE *seofon*) seven 1/5, 10, 15 etc.

sey(n), *vb.* (OE *secgan*, *sezest*, -eð) say 3/25; **s. weel talk** sense 21/8-9; *pr. 1s.* say 1/28; *pr. 3s.* sayth, -þ, seyth, -þ 1/11; 2/5; 12/10, 29; 15/32 etc.; *pr. s. m. m.* sey 19/6; *pr. pl.* seyn 3/6; *pt. 1 & 3s.* (OE *sæ3de*) seyde 1/29; 22/17; 23/9 etc.; *pt. pl.* seyde(n) 20/31, 33; *vbl. n.* seying 19/11, 12; *pa. pple* seyd (OE *sesæ3d*) 1/21; 5/8, 16; 15/19.

seynt, *adj.* (OF *seint*) saint 1/16; 2/5, 19 etc.; seyn 10/27.

sibbe, *n.* (OE *sibb*) kinship, relationship 23/18; see *flescly*.

sibbrede, *n.* (OE *sibb* + -ræden) consanguinity 23/20, 21.

skernesne, *n.* (OE *sicor* + -nesse) certitude 18/5.

simple, *adj.* (OF *simple*) simple, poor, of low rank 4/32; **symple** 8/5; simple, ordinary 22/21, 29.

sittyn see *syttyn*.

skile, *n.* (ON *skil*) reason 2/6; 8/27 etc.; **skyle** 2/22; 3/6; 7/14; 9/16 etc.; **skele** 18/38; *pl.* skelys 10/13; 19/17.

skilful, *adj.* (ON *skil* + -ful) proper 24/26.

skore, *num. adj.* (late OE *score*, ON *skor*) score 4/15.

skorn, *n.* (OF *escarn*, *escarnir*, *escorner*) scorn 12/3.

skornfullyche, *adv.* (prec. + -ful- + -lyche) scornfully 4/33.

skyle see *skile*.

sle(en), *vb.* (OE *slēan*) slay 12/23; 18/35; *pr. pl.* sleen 12/38; *pt. pl.* slow(yn) (OE *slōgon*, *slōh*) 11/16; 13/6; **slowh** 13/6; *pa. pple* slayn (OE *slægen*) 5/1; 12/22; **slawe** (OE *slazen*) 24/4.

sleep, *n.* (OE *slæp*, Angl. Kt. *slēp*) sleep 16/18; 25/8.

slepe, *vb.* (OE *slæpan*, Angl. Kt. *slēpan*) sleep 16/10; *pr. pple* slepyng 24/36.

sley, *adj.* (ON *slægr*) sly 1/2.

sleygtis, -es, *n. pl.* (ON *slægt*) wiles, tricks 5/36; 7/26; **sleyhtis** 9/33.

sloo, *n* (OE *slōh*) slough 22/18
slow, *adj* (OE *slāw*) slow 12/31, 16/2, 5
slowthe, *-þe*, *n* (from OE *slāu*) sloth 1/13, 15/35, 16/3, 8
sluggynesse, *n* (etym dub) sluggishness 16/9, 10, OED 1440-1596 only
smale, *adj* (OE *smæl*) small 7/27
smellis, *n pl* (etym dub) smells 22/1
smytynge, *vbl n* (OE *smitan*) striking 12/18, *pa pple smyte* smitten 9/23
snaris, *n pl* (ON *snara*) snares 6/26
so, *adv*, *conj* (OE *swā*) so 1/2, 2/8, 4/12 etc
sodeynliche, *adv* (AF *sodeyn* + *-liche*) suddenly 17/38
softe, *adj* (OE *sōfte*) gentle 13/14, soft 16/20
soletis, *n pl* (OF *soget*) dependants, inferiors 4/34
solempne, *adj* (OF *solempne*, *solemne*) splendid 4/14, important 7/27, *adv* **solemlyche** solemnly 12/26
sompnyd, *pa pple* (OE *somnian*) summoned 10/35
sone, *n* (OE *sunu*) son 8/11, 16/16, 17 etc
songis, *n pl* (OE *sang*) **s. of paramowris** love-songs 23/27
soor, *adj* (OE *sār*) severe 22/3, *adv* **sore** hard, strenuously 4/24, 19/28, eagerly 23/25
sorwe, *n* (OE *sorh*) sorrow 5/29, 13/27, 25/28
soryful, *adj* (OE *sārīz* + *-ful*) sorrowful 15/2
soth, *adj* (OE *sōð*) true 15/13, 23/34, *adv* **sopeliche** 20/37
sothe, *n* (OE *sōð*) truth 3/1
sotilte(e)s, *n pl* (OF *sutille*) artifices, dodges 5/37, 7/26
souerayn, *n* (OF *soverain*) authorities 3/13, 24, superior 5/23, *pl* **souerayns** superiors 3/36, *adj* **souerayn** supreme 20/31, 33, 37
sowe, *n* (OE *sugu*) sow 22/18
sowith, *pr 3s* (OE *sāwan*) sows 15/29, 30, *vbl n* **sowyng** 14/17, 15/24
sowle, *n* (OE *sāwol*) soul 6/27, 7/13

etc, **s. bote** profit for the soul 5/28.
sparyth, *pr 3s* (OE *sparian*) saves 8/4, *pr pple sparyng* for refraining from it for 5/15, 20/24
speche, *n* (OE *spræc*, *sprēc*, later *spæc*, *spēc*) speech, speaking 23/34
specifyeth, *pr 3s* (OF *specifier*) specifies 19/35
specyal, *adv* (OF *especial*) **in sp.** in detail 1/8, **special(ly)** especially 15/29, 25/23
speke, *-yn*, *vb* (OE *sprecan*, *specan*) speak 2/15, 3/4, 12/31 etc, *pr 3s* **spekyth**, *-ith* 2/19, 3/28, 8/7 etc, *pl 3s* **spak** (OE *spæc*) 22/14, *pr pple* & *vbl n* **spekyng** 2/2, 4/18, 5/21, 24/17
spendyth, *pr 3s* (OE *spendan*) spends 8/5
spiritual, *-el*, *adj* (OF *spirituel*) spiritual 3/13, 24
spowsbreche, *n* (OF *spous* + OE *bryce*, cf OE *æwbryce*) adultery 22/22, 37
spowse, *n* (OF *spous*, *spuse*) bride 8/36
springyn, *-e*, *vb* (OE *springan*) **spr. owt** of spring, proceed from 2/9, **spr. of** spring, issue from (by birth) 23/11, *pr pl* **springith**, *-eth* out of spring, proceed from 6/41, 14/12, **springin**, *-yn* 11/17, 16/8, 22/19
spycis, *n pl* (OF *espice*) seasoned food 20/17, **spicys** spices 24/29
stable, *adj* (OF *stable*) constant 23/15
sta(a)t, *n* (OF *estat*) state 24/9, 10
stelith, *pr 3s* (OE *stelan*) steals 10/3
steryn, *vb* (OE *styrian*) vibrate 14/31, not recorded in OED, *pa pple steryd* moved 14/34
stomak, *n* (OF *estomac*) stomach 22/2
stondyn, *vb* (OE *standan*) **to st. to þe doom** to be tried 10/36
stonyd, *pa pple* (from OE *stān*) stoned 3/22
story, *n* (AF *estorie*) history 12/24
streng, *adj* (OE *strang*, comp *strengra*) strong, brave 23/14, comp **strenger** 2/17
streng, *n* (OE *streng*) string 14/29, 30, **strengis** 10/15, 14/27

strengthe, *-pe*, *n* (OE *strengðu*) strength, force 1/35, 8/2, **be str. of** by means of 11/29
strife, *-uyn*, *vb* (OF *estruver*) dispute 11/31, *pt pl* **stryuyn** 20/35
strok, *n* (probably OE **strāc*) stroke 12/37
sturdi-, **sturdynesse**, *n* (OF *estourds* + *-nesse*) obstinacy 2/18, 5/22
style, *adv* (OE *stille*) constantly 24/21
stynketh, *pr 3s* (OE *stincan*) stinks 25/25, *adj pr pple* **stynkyng** 25/19
suffragijs, *n pl* (L *suffragia*) intercessory prayers 13/21
suffre, *vb* (AF *suffrir*, OF *soffrir*) suffer, allow 12/26, endure, bear 16/27, **sofre** endure, bear 16/23, *pr 3s* **suffryth** suffers, allows 2/20, **sofryth** 7/20, *pt 3s* **suffrede** 2/26, 7/17, 24/4, *pr pple* **suffryng** suffering 16/25
sum, *adj*, *pron* (OE *sum*) some 2/22, 17/17, 18/18, **s. hond** (some) dogs 13/34 (see OED s v *some* B I 3), **som(e)** 15/26, 18/14, 20/39
summe, *n* (AF & OF *somme*) quantity 6/1
sum-, **somtyme**, *adv* (OE *sum* + *tima*) once, at one time 1/26, sometimes 7/4, 20/13, 23/26 etc
sundry, *n* (OE *syndriȝ*, *adv* *sundor*, *vb* *sundrian*) different 1/11, various 2/1, 10/28, 29, several 18/16
sunner, *adv comp* (OE *sōna*) sooner 2/23, 19/37, *superl* **sunnyst** 19/27
superfluyte, *n* (OF *superfluite*) superfluity 25/4
surfet, *n* (OF *surfet*) surfet 20/8, 21/5, 15 etc, *pl* **surfetis**, **-ys** 21/20, 22/6
suster, *n* (OE *swuster*) sister 23/19
swarm, *n* (OE *swearm*) swarm 19/23
swelwyn, *vb* (OE *swelȝan*) **sw. in** swallow up 3/28, *pt 3s* **swelwid in** 3/33
swete, *adj* (OE *swēte*) delicious 19/26, 27
swyche, *adj* (OE *swylc*) such 2/3, 10/26, 24/32, **swich(e)** 4/22, 6/2 etc
swyn, *n* (OE *swin*) pig 1/14, 22/10, 18
syde, *n* (OE *side*) side 10/19, 20

syzte, *n* [OE *(ȝe)sithð*] sight 3/3, 21/7, **in pe s. of god** in God's judgement 25/25
syluer, *n* (OE *siolfor*, ON *silfr*) silver 1/36, 9/9
symonye, *n* (OF *simonie*) simony 7/6, 9/7, 15
syngyng(e), *vbl n & pr pple* (OE *sing-an*) singing 2/2, 23/28
synne, *n* (OE *synn*) sin 1/3, 24, 2/4 etc, *pl* **synnys** 1/6, 11, 15 etc
synne, *vb* (OE *syngian*, *n* *synn*) sin 18/11
syttyn, *vb* (OE *sittan*) sit 2/14, *pr pl* **sittyn** 20/12

T

tables, *n pl* (OF *table*) backgammon 16/39
tak(e), *vb* (ON *taka*) take 2/15, 8/30, 16/26 etc, *pr 3s* **takyth** 9/7, 25, 12/17 etc, takes, cohabits with 22/37, 38, **t. on wt** behaves, acts towards 4/35, *pr s m m* **take** 18/6, *imp* **tak** 1/23, *pt 3s* **tok** (ON *tōk*, late OE *tōc*) 4/8, *vbl n* **takyng** 9/24, 20/3, *pa pple* **take** (late OE **tacen*) 25/15
taker, *n* (ON *taka* + *-er*) receiver 9/14
talent, *n* (OF *talent*) desire, appetite, longing 19/16, 21, 34, **t. to** desire for 19/18
talkyng(e), *vbl n* (from OE *talū*, *tellan*) talking 23/35
talyagis, *n pl* (OF *tailage*, L *talh-agium*) tallages, taxes levied on feudal dependents 9/27
talys, *n pl* (OE *talū*) tales, malicious reports 15/13, 25
tary, *imp* (possibly OE **terȝan*, **tærȝan*, or **terwian*) tarry, delay 17/36, *vbl n* **taryzng**, **makyth a t. taries**, delays 17/31
taskys, *n pl* (ONF *tasque*) taxes 9/27
taste, *vb* (OF *taster*) taste 19/21
tayl, *n* (OE *tæȝel*, *tæȝl*) tail 13/35
techyng, *vbl n* (OE *tēcān*) **take t.** receive guidance, instruction 13/14, *pt 3s* **tawchte**, **tawȝte** (OE *tāhte*) 3/1, 8/11, 14/37

telle, *vb* (OE *tellan*) **t.** out divulge 3/7, earliest quotation in OED 1535, count 7/8, *pr* 3s **tellyth** tells 20/27, *pr* *pl* **tellyn** 2/38, *pl* *pl* **tolde** (OE *tealde*, Angl *talde*) **t.** **abowte** disclosed, revealed 3/5, *vbl* *n* **tellyng** 15/25

temperal, -*el*, *adj* (L *temporalis*) **tem-**poral, civil 3/13, 24

temperure, *n* (OF *tempreüre*) moder-ation 19/16

temptacion, -*cyon*, *n* (OF *temptaciun*) temptation 6/26, 17/18, 18/30, *pl* **temptacionys** 18/28

temptyd, *pa* *pple* (AF & OF *tempter*) tempted 18/29, 35

tenawntis, *n* *pl* (OF *tenant*) tenants 6/5

tenderlyche, *adv* (OF *tendre* + -*lyche*) tenderly 16/22

tendyrheed, *n* (OF *tendre* + -*heed*) softness, effeminacy 16/10, 20 Not recorded in OED

te(e)ne, *n* (OE *tēona*) **wrekyn**, **wrechyn** his **t.** wreak his wrath 10/26, 11/27

tent, *n* (aphetic for *en-*, *intent* from OF *entent*) intent, purpose, **in t.** to with intent to 4/21

tidynges, *n* *pl* (OE *tīdung*) reports 15/13

til, *conj* (ON *till*) till 12/27, 18/7, **a bydyng tyme** til awaiting the time that 11/27

to(o), *prep* & *adv* (OE *tō*) to, too 1/11, 2/32, 3/8 etc, **as to** to 11/9

to(o), *adj* (OE *twā*) two 1/4, 20/28 etc, two 23/24

to gydere, -**gidere**, *adv* (OE *tōgædere*, **togedere*) together 4/25, 39, 5/34, 36 etc, **hem to gydere** each other 14/26, **alle to gydere** altogether 20/21

toknyng, *n* (OE *tācnung*) token 1/25

towch, *n* (OF *touche*) touch 14/31

towche, *vb* (OF *toucher*) **t.** of touch upon 1/14, *pr* 3s **towchith** tells 25/21, **t.** of touches upon 15/17-18, *pr* *pple* & *vbl* *n* **towchyng**, -**ing** touching 23/36, 29/24, *pa* *pple* **towchyd**, -**ld** 14/29, affected 14/32, *prep* **towchyng** touching, regarding 8/32, **as towch-ing**, -**yg** 1/8, 19/32

townys, *n* *pl* (OE *tūn*) towns 15/10

trauaylyn, -*e*, *vb* (OF *travailler*) work hard 7/5, 15/38, 16/4, *pr* *pple* **trauelyng** exerting himself 7/29, *pa* *pple* **trauaylid** worked hard 19/28, tormented 4/26, **tr.** **abowte** worked at 4/24, worked hard to gather 19/24

tre, *n* (OE *trēo*) tree 2/7

tresown, *n* (AF *treysoun*) treason 7/4, 8/21

tresowr, -*our*, *n* (OF *tresor*) treasure 1/36, 6/10, 30 etc, *pl* **tresowris** 6/13

trespacith, -*yth*, *pr* 3s (OF *trespasser*) trespasses 3/37, 23/25, *pr* *pl* **tres-pacen** (**in**) commit 17/3, *pt* 3s **tres-pacyd(e)** 8/23 18/37, 24/4, *pa* *pple* **trespacyd** 11/3

trespas, -*ce*, *n* (OF *trespas*) trespass 11/7, 12, 13 etc

tretyng, *pr* *pple* (OF *trether*, *traitier*) **tr.** of speaking of 4/18-19

tretys, *n* (AF *tretra*) treatise 1/5

trew, *adj* (OE *trēowe*) faithful 2/33, 8/21, true 7/32, *comp* **trewer** more faithful 4/17

trewthe, -*þe*, *n* (OE *trēowþ*) truth 8/28, 9/28, 15/14

tribulacion, *n* (OF *tribulacion*) tribu-lation, distress 13/16

trowyng, *pr* *pple* (OE *trēowan*) trusting 4/9, believing, supposing 17/33

trust, *n* (ON *traust*, OE **trust*) **vp** **tr.** of by trusting too much upon 3/37

trusty, *adj* (*prec* + -*y*) trustworthy 2/33

tunge, *n* (OE *tunge*) tongue 8/1, 12/1, 13/38 etc, **tonge** 19/21, *pl* **tongis**, **tungis** 12/38, 13/6

turne, *vb* (OE *turnian*) turn 8/18, 21/4, *pr* 3s **turnyth** 13/36, 38, *imp* **turne** 8/16, *pt* *pl* **turnede** converted 4/9, *pr* *pple* **turnyng** (**to**) ascribing (**to**) 15/16, *pa* *pple* **turnyd** 17/37

twne, *n* (variant of *tone*, OF *ton*) tune 10/15, 14/27, 30, **set in t.** tuned 14/29

two see **to(o)**

tyme, *n* (OE *tīma*) time 2/24, 10/24, 11/27 etc, **after t.** **þt** after 25/9-10, **be** for **þis t.** before now 22/7, **owt of t.** at an inappropriate time 21/10

tyrauntis, *n pl* (OF *tyrant*) tyrants 9/26
tythys, *n pl* (OE *tiȝoþa*) tithes 9/12

P

pan, *conj*, *adv* (OE *þanne*) than, then 2/12, 4/25, 25/8 etc
pankyng, *vbl n* (OE *þancian*) showing goodwill, favour 4/28 Meaning not recorded in OED, Cf *Explanatory Notes*
þt, **þat**, **that**, *adj*, *pron*, *conj* (OE *þæt*) that 1/3, 24, 5/11 etc
þe, **the**, *def art*, *adv* (OE *sē*, *þæt* etc) the 1/2, 33, 2/22 etc
þe, *pers pron* see **pou**.
þef, *n* (OE *þēof*) thief 15/19
theſte, *n* (Merc *þēofð*, *þēof*) theft 7/7
thenke, *pr is* (OE *þencean*, *þencan*) intend 1/14, *pr 3s* **þenkyth** thinks 1/20, 13/17, 18/14 etc, *pr pple* **þenkyng** 3/37, 13/9, 18/1, 27, *pt 3s* **þowȝte** (OE *þōhte*) 22/15
þer, **ther**, *adv* (OE *þēr*, Angl Kt *þēr*) there 2/7, 10/28 etc, *rel adv* where 2/4, 21/8, **þer a ȝens** for it 5/3-4, **þerby** thereby, by it 14/33, **þerfor(e)** therefore 1/17, 21, 15/30 etc, because of that 17/2, **þer inne**, **þerinne** in it 6/34, 7/22, **þerof** of that or it 3/4, 6/4 etc, for it 5/23, **þer to** to it, with it 22/9 **þer vp on** upon them 7/25, **þerw^t** with it or them 6/25, 40, 7/19 etc
þese, **these**, *pron* & *adj* (OE *þēs*, *þēos*) these 1/32, 5/28, 25/9 etc
þey, **they**, *conj* (OE *ðēah*) though 2/30, 31, 19/6, as **þey** as though 24/36
þey, **þei**, **they**, *pers pron* (ON *their*) they 3/4, 4/11, 25/13 etc
þing, **thyng**, *n* (OE *þing*) thing 3/4, 8/1, 16/27 etc, *pl* **thingys** 1/4
þis, **this**, **þys**, **thys**, *adj* & *pron* (OE *þis*) this 1/4, 24, 8/11, 18/22 etc
þo, **tho**, *pron* & *adj* (OE *þā*) those 2/38, 3/6, 10/8 etc
þorw(h), *prep* (OE *ðurh*) through 1/4, 4/11, 19, 9/35 etc, **þorwh out** (*ðurh ūt*) throughout 25/18.

pou, **pow**, *pers pron s* (OE *þū*) you 8/17, 18, 19, 22/5, *obj* **þe** (OE *þē*) 1/28, 2/30, 31, *refl* yourself 16/18; 18/10
pow(h), *conj* (ON **þōh*, *þō*) though 10/19, 13/30, 32, 18/5, 22/30, **thowh** 7/24
powsand, *n* (OE *þūsend*) thousand 4/15, 12/24
pre, *n*, *adj* (OE *prēo*) three 1/32, 2/3, 3/25 etc
prydde, **bridde**, **thridde**, *adj* & *n* (OE *þridda*) third 10/32, 33, 38, 20/1
þus, **thus**, *adv* (OE *ðus*) 2/25, 14/37, 15/8 etc, as **þus** thus 17/21, 18/14
þy(n), *poss pron* (OE *þin*) your 2/32, 5/18, 8/16 etc
þy silf, *comp refl* yourself 22/5

U

vnbuxham, *adj* (cf **buxham**) disobedient 3/17, 20
vnbuxhumhed, **vnbuxhamhed** *n*, (*prec* + *-hed*) disobedience 2/13, 3/11
vnchast, *adj* (cf **chast**) unchaste 24/30
vnderen, (OE *undern*) 9 o'clock a m 13/3, 6
vndernomyng, *vbl n* (OE *underniman*) reproof 13/9, for the -o- see **be nomyn**, *pa pple* **undyrnymen** of reproved for 5/23
vnderstanding, (*vbl*) *n* (OE *understandan*) understanding, intellect 22/2, *pa pple* **vndyrstande**, *is v. in* applies to, goes for 23/21
vndoyng, *vbl n* (OE *undōn*) undoing, ruin 9/21
vnknettyn, *vb* (OE *uncnyttan*) untie (a knot), dissolve (a bond) 23/4, *pa pple* **vnknet** 23/6
vnlawful, *adj* (cf **lawful**) unlawful 23/26
vnle(f)ful, *adj* (cf **leful**) illicit 17/14; 22/8
vnlusty, *adj* (cf **lust**) disinclined 15/35
vnmyȝtful, *adj* (OE *unmyht* + *-ful*) powerless 13/17
vnpacyence, *n* (*un-* + OF *pacience*) impatience 11/24, 13/8

vnpossibil, *adj* (*un-* + OF *possible*) impossible 18/33
vnprofitable, *adj* (*un-* + OF *profitable*) unprofitable 6/27
vnrightful, *adj* (cf *ry3tful*) unjust 13/18
vn to, *prep* (ON *und* + OE *ið*) to 6/27
vntrust, *n* (cf *trust*) *v.* to distrust in 5/31
vntyme, *n* (OE *untima*) *in vnt.* at an improper time 17/2
vp, *adv* (OE *up*) up 1/24, 9/6 etc, *prep* 3/37 see *trust*.
vp on, *vpon*, *prep* (OE *up* + *on*) upon, on 1/1, 6/34, 7/2 etc
vrcho(u)n, *n* (ONF *herichon*) hedgehog 1/12, 5/32, 33
vs, *pers pron obj* (OE *ūs*) us 1/2, 21/17 etc, *refl* ourselves 6/25
vsure, *n* (OF & AF *usure*) usury, the practice of lending money at interest 7/5, 8/29, 39, 9/3
vsureris, *n. pl* (AF *usurer*) usurers, people who lend money at interest 9/2
vsyth, *-ith*, *pr 3s* (OF *user*) uses 7/26, is wont 7/39, practises 17/1, *pr s m m*
vse has sexual intercourse with 24/25
vttterly, *adv* (OE *ūttera* + *-ly*) completely 11/16

V

vanyte, *n* (OF *vanite*) vain, worthless things 16/38
variacion, *n* (OF *variacion*) discrepancy 13/5, variation 22/1
veniownce, *-aunce*, *-awnce*, *n* (AF *veniaunce*) vengeance 4/2, 10/11, 12/13, 17
venyal, *adj* (OF *venial*) venial 25/7, *adv* *venyally* 24/34
vertu, *n* (AF & OF *vertu*) virtue 15/4, *pl* *vertewis*, *-ys* virtues 1/25, 20/32, unusual abilities 2/1
vertuows, *vertewous*, *adj* (AF & OF *vertuous*) virtuous 15/16, 20/40
vestment, *n* (AF & OF *vestment*) vestment 10/7
vesture, *n* (AF & OF *vesture*) dress 16/31

veyn, *adj* (OF *vain*) useless, worthless 8/1
veyn-, *vaynglorie*, *n* (L *vana gloria*) vainglory, idle boasting 2/12, 35, 3/8
vice, *vyce*, *n* (OF *vis*) vice 7/31, 9/26, 18/22 etc, *pl* *vicys* 1/25, 2/6
vicyous, *adj* (AF & OF *vicious*) vicious, wicked 15/15
vigillijs, *n pl* (AF & OF *vigile*) vigils, eves of holy days 20/15
vitaylis, *n pl* (OF *vitale*) victuals, food 21/11
vynezart, *n* (OF *vine* + OE *Ʒeard*) vineyard 9/31, *vinegard* 9/37 The spelling with final *-t* is not recorded in OED
vyolacyon, *-ion*, *n* (OF *violacion*) violation (of virginity) 22/25, 24/6
 First quotation in OED 1497-1526

W

walke, *pr pl* (OE *wealcan*) walk, conduct ourselves 21/19
walwyn, *vb* (OE *wealwian*) wallow 22/18
wanhope, *n* (OE *wan* + *hopa*) despair 16/15, 18/26, 38, 19/1
war, *adj* (OE *wær*) *be w.* beware 4/29, 22/40
was, *pt 3s* (OE *wæs*) was, had 1/26, 2/24, 4/40 etc, *pt s m m* *wer(e)* (OE *wære*) 2/7, 36, 3/19, 18/14 etc, *neg* *ner* were not 2/8, *pt pl* *wer(e)* 4/15, 20/28, 25/17 etc, *weryn*, *-en* 3/25, 33, 5/5
waschyn, *vb* (OE *wascan*) wash, bathe 22/19, *pa pple* *wassche* 16/21
wast, *n* (OF *wast*) *w. in* waste of 21/36
wastyth, *pr 3s & pl* (OF *waster*) consumes, destroys 21/16, waste 21/10, *wastyn a wey* squander 21/26 (first quotation OED 1474)
wax see *wexith*.
way, *n* (OE *we3*) *gooth be þe w.* passes by 13/29-30, *bewey of* by means of 15/12
waytyng, *pr pple* (ONF *waiter*) looking out for an opportunity 11/28, 12/35.

we, *pers pron* (OE *wē*) **we** 6/23, 24, 19/31, 21/19, 25/29
web, *n* (OE *webb*) **web** 4/25
weddyng, *vbl n* (OE *weddian*) marrying 9/11, **weddid** married 22/37, 38
wedeweschip, *n* (OE *widewe* + *-schip*) widowhood 24/9
wedlo(c)k, *n* (OE *wedlāc*) wedlock, marriage 23/2, 11, 24/9, **wedlook** 24/20
weeldyng, *vbl n* (OE *wieldan*, Angl Kt **wieldan*) control 21/7
wel(l), *adv* (OE *wel*, *well*) **well** 1/21, 4/29, 13/27 etc, much very much 2/5, 15/38, 16/4, 22/11, clearly 4/4, 18/3, 19/20, very 16/33, **sey weel** talk sense 21/8-9, *adj* all right 24/20
wele, *n* (OE *wela*) happiness 13/19
welfare, *n*, (OE *well* + *fær*) welfare 15/11, abundance 17/8, good living 20/22, 21/1
welleward, *adv* (OE **wullwerd*) wearing wool next to the skin 16/23 The spelling with *-e-* is only recorded for 1480 in OED
wendyng, *vbl n* (OE *wendan*) **hennys w.** departure from this life 25/29
went(e) *pt 3s* (see prec) **went** 4/39, 5/3, 12/22, *pt pl* **wente** 3/5
wenyth, *pr 3s* (OE *wēnan*) thinks, supposes 21/8, *pr pple* **wenyng** 5/37
wepyn, *pr pl* (OE *wēpan*) weep 15/2, *imp* **wepe** 15/2
werche, *vb.* (OE *wyrcean*, late OE *wercan*) work 18/28, *vbl n* **werchyng(e)**, **w. of wreche** wreaking of vengeance 10/11, 33, 11/21, 12/8, cf **wrechyn and wrekyng**.
werk, *n* (OE *weorc*) work 16/39
werke, *vb* (OE *wyrcean*, late OE *wercan*) perform 21/8
wers(e), *adj comp* (OE *wyrsa*, *wiersa*) worse 4/2, 15/19, **wors** 15/20, *superl* **werste** (OE *wyrsta*, *wiersta*, *wersta*) worst 5/24, **worst** 15/17
wetyn, *vb* (OE *witan*) get to know 17/23
weuyng, *vbl n* (OE *wefan*) weaving 4/24
wexith, *pr 3s* (OE *weaxan*, late OE *wexan*) becomes, gets 2/4, 23/26, *pt 3s* **wax** got 9/33.

whan, *conj* (OE *hwanne*) **when** 2/11, 27 35 etc
what, *rel-interrog adj & pron* (OE *hwæt*) **what** 1/7, 3/7, 19, 8/39, 9/3, 13/4, **what . . . so** whatever 15/29-30, **what tyme** when 18/10
wher(e), *rel adv* (OE *hwær*) **where** 2/20, 3/2, 25, 6/32 etc, **wherby** through which 19/36, **wherfor** and therefore 18/17, 21, 25/20, **wher of** of which 1/25-26, *interrog adv* **wherinne** in what 1/28
wheper, *conj* (OE *hwæþer*, *hweþer*) whether 6/29, 11/2, 17/21 etc
which(e), *rel adj & pron* (OE *hwilc*) **which** 1/14, 6/15, 39, 11/18 etc, **which(e) þat**, **þt** 2/10, 13, 5/2 etc, **þe which(e)** 4/38, 17/1, 23/5 etc
whil(es), *conj* (OE *hwil* + *-es*) **while** 13/35, 18/10, 20/35
whom, *rel pron obj* (OE *hwām*) **whom** 8/21, 20/29
why, *adv* (OE *hwī*) **why**, *rel* 2/3, 3/6, *interrog* 4/40, 5/17, **for why** *conj* because 15/31, *rel adv* **wherefore** 17/10, 19/31, 24/8
wickid(e), **-yd**, *adj* (OE *wicca* + *-id*) wicked 12/9, 38, 15/28 etc
wickidnesse, *n* (prec + *-nesse*) wickedness 5/18, 16/19, 17/8
widewys see **wodewe**.
wif, *n* (OE *wif*) **wife** 9/34, 10/1, 22/38 etc, *pl* **wyuys** 24/18
will, *n* (OE *willa*) **will** 9/25, 13/10, **be of w.**, **be in w.** desire, wish 6/13, 7/24-25, **will** permission 9/32, 23/40, **will**, desire 12/9, 13/18, 23/24, 25, (carnal) desire 23/34
wildefeer, *n* (OE *wilde* + *fīr*) destructive fire 25/19
wilfully, **-ych**, *adv* (late OE *wilfullice*) intentionally 3/13 14
willy, *adj* (OE *willa* + *-y*) eager 7/4
wilt, *pr 2s* (OE *willan*) **will**, want, wish 1/27, 14/11, *pr 3s* **wil(e)** 5/23, 27, 8/6 etc, **w. not perof** will have none of it 18/17, is accustomed to 10/24, 13/34, 36 etc, *aux fut* **wol** 6/1, *pr pl* **wil(l)yn**, **will** will, wish

6/25; 10/20; 20/11; are willing to 2/37; *imp.* **wil** 18/24; 20/20; *pt.* 3s. **wolde** (OE *wolde*) wished 12/26; 13/22; 15/8 etc.; *aux.* of *modality* would 13/30; *pt. pl.* **wolde** wished 10/19; *aux.* of *mod.* **woldyn** 20/13.

wise, wyse, adj. (OE *wis*) **w. man, men** learned man (men), philosopher(s), sage(s) 15/7; 16/15; 17/9, 10; *comp.* **wyser** wiser 2/17; *adv.* **wisly** wisely 22/17.

wit(te), n. (OE *zewit, wit*) wits, mind, reason 21/7; 22/2.

witnes(se), n. (OE *zewitnes, witnes*) witness 8/26; 9/36; 10/4; evidence (in a court of justice) 12/36.

wittyer, adj. comp. (OE *wittig*) more intelligent 2/17.

wityng, vbl. n. (OE *witan*) knowledge 23/40.

wo, n. (OE *wā*) sorrow, grief 5/11; 13/19.

wodewe, n. (OE *widewe, wuduwe*) widow 24/21; *pl.* **widewys** 24/18.

woke, n. (OE *wucu*) week 17/39; 18/1.

wolf, n. (OE *wulf*) wolf 1/12; 10/13, 23; *gen. pl.?* **wolfys** 10/15.

wom(m)an, n. (OE *wifman*) woman 22/24, 29; 23/24 etc.; *pl.* **wymmen** 22/16.

wonder, n. (OE *wundor*) wonder 16/15; 22/17.

word, n. (OE *word*) word 12/7; 15/16; 23/7; *pl.* **wordis** 2/28; 5/9; 16/29 etc.

world, n. (OE *weorold, worold, world*) world 2/15; 5/15, 30 etc.

worldward, adv. (*prec.* + *-ward*) **to be w.** in regard to the world, by the people 23/16; first quotation OED 1583.

worschip, -schyp, n. (OE *weorðscipe, wurdscipe*) honour 1/16, 30, 37 etc.; **to his w.** in his honour 17/30; 23/15-16 see **name**; **werschip** honour 2/14.

worschipe, vb. (from *prec.*) honour 1/19, 20.

worth, adj. (OE *weorþ, wurþ*) worth 17/5.

worthy, adj. (*prec.* + *-y*) honourable 2/18; appropriate, fitting 2/36; de-

serving (by fault or wrong-doing) 10/34, 37; 11/1; 18/31; 23/37, 40; worthy 13/19; 24/21.

wowyng, pr. pple (late OE *wōȝran*) courting 23/27.

wrathþe, -þpe, -th(th)e, n. (OE *wræððu*) wrath, anger 1/12; 10/11; 11/17 etc.; 12/31 see *Explanatory Notes*; **wreth(p)e** 10/34, 37; 11/7; 17/38.

wrecchydnesse, n. (OE *wrecca* + *-yd-* + *-nesse*) badness 5/14.

wreche, n. (OE *wræc*) vengeance 4/11; 10/11, 34 etc.

wrechche, n. (OE *wrecca*) wretch 14/11, 12.

wrechyn, vb. (from OE *wræc*) **wr. his teene** wreak his wrath 11/27; cf. **werche**.

wrekyn, vb. (OE *wrecan*) **wr. hys tene** 10/26; see **werche** and *prec.*

wrong, adj. (ON *rangr*) wrong 13/10.

wroth, adj. (OE *wrāþ*) indignant 10/12.

wryt, writ, n. (OE *writ*) holy **wr.** Holy Writ 1/22; 9/16; 10/21 etc.

wrytith, pr. 3s. (OE *writan*) writes 1/8; **writyth** 1/17; *pr. pple* **writyng** 23/27; *pt. 3s.* **wrot** (OE *wrāt*) 3/34; 23/8; 25/2; *pa. pple* **wrytyn, writyn** (OE *writen*) 1/22; 5/9.

w^t, with, wiþ, prep. (OE *wið*) with 1/29; 21/5; 24/33 etc.; by 4/12; 14/32; 25/19.

w^tinne, w^t inne, adv. (late OE *wiþ-innan*) inside 4/15; *prep.* within 12/27; 23/20.

w^t owte, -tyn, prep. (late OE *wiþutan*) without 8/9, 38; 16/39 etc.

w^t stonde, -yn, vb. (OE *wiðstandan*) withstand 3/23; 18/28, 30; *pr. 3s.* **w^t stondith** 3/11.

wynd, n. (OE *wind*) wind 4/25, 27.

wynnyng, vbl. n. (OE *winnan*) getting, obtaining 8/22; making profit 8/29; winning 15/5.

wyse, n. (OE *wise*) way 12/18; **maner wyse** way 6/33.

wysschyn, pr. pl. (OE *wyscan*) wish 6/25; *vbl. n.* **wisschyng** evil desire, concupiscence 23/34.

Y

y see I.

y fained, *pa. pple* (*y-* + OF *feindre*, *feignant*) simulated 11/32.

y knet, *pa. pple* (cf. **knettyng**) joined, united 22/9.

ymagis, *n. pl.* (OF *image*) images 13/20.

yng(g)elond, *n.* (OE *engla land*) England 23/9; 25/1.

y nowh, *n.* (OE *zenōh*) enough 8/4.

ypocrit(e), *n.* (OF *ypocrite*) hypocrite 4/23, 26.

yre, *n.* (OF *ire*, *yre*) anger 12/18.

y wls, *adv.* (OE *gewis*) certainly 5/28.

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Frontispiece: British Museum, MS. Harley 211, f. 46^v.

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STELLINGEN

I

Prof. Gordon's translation of *Exodus*, ll. 197-199:

*hæfdon hie gemynted to þam mæzenheapum
to þam ærdæge Israhela cynn
billum abreotan on hyra broþorzgild*

by:

*It had been the resolve of those troops to destroy with swords the race of the Israelites
in revenge of their brothers*

is incorrect.

(R K Gordon, *Anglo-Saxon Poetry Selected and Translated*, London, Everyman's Library, p 127)

2

Luick's observation that the transition of ME *ī* to *ē* in certain regions is only sporadically represented in present-day English dialects needs revision.

(Dr Karl Luick, *Historische Grammatik der Englischen Sprache*, Leipzig, 1914-1940, § 394)

3

The interpretation of *so* as an indefinite relative pronoun in the following *passus* from *A Talkyng of þe Loue of God* is uncalled for:

34/10-14 Nay forsoþe swete lef þou berest þe pris of alle? for þow þi self al one.
ne dreddest not þyn oune bodi to fihten azeyn alle? þe deuelen of helle // þe
w3uche of hem alle so is lest lodlich miȝte he him schewen to þe makyng þat he
is alle scholde ben a gast and gysen of him one //

(*op cit*, ed Sister Dr M Salvina Westra, O P., p 107)

4

In view of further syntactical and lexicological investigations it is very desirable that OE and ME text-editions should contain full glossaries.

5

Prof. Ernest Weekley's statements that in recent times there has been a 'dethronement of grammar' in English, and that 'Shakespeare's grammar is often deplorable' reveal an old-fashioned view of grammar.

(Ernest Weekley, *The English Language*, London, 1952, p. 105)

6

That English is not equalled in brevity of expression by any other language is not borne out by phrases as:

'Is Mr X up yet? - Yes, he's up, but not down - Is Mr X in?'

(Ernest Weekley, *op. cit*, p 13)

7

W. P. Ker's depreciatory opinion of the *Ayenbite of Inwit* is not justified in view of the literary and cultural influence of this and similar treatises.

(W. P. Ker, *English Literature - Medieval*, London, 1926, p. 203 f.)

8

Lavynham's collection of Purvey's heresies is not based on the latter's *XXXVII Conclusiones*.

(Margaret Deanesly, *The Lollard Bible*, Cambridge, 1920, p. 379 f.)

9

Prof. Kemp Malone's sketch of the development of English religious prose from Aelfred to The Book of Common Prayer ought to have included St. Thomas More.

(Kemp Malone, 'Our Literary Heritage and The Book of Common Prayer', *The Maryland Churchman*, 1950.)

10

Dr. Wood's view that Graham Greene drags Roman Catholicism into his books 'by hook or by crook' shows a lack of insight into the heart of the matter of Greene's principal novels.

(Dr. F. Th. Wood, 'Current Literature, 1951', *English Studies*, XXXIII (1952) 4, p. 179.)

11

Het redelijk spreken van drie vreemde moderne talen, zoals dit geëist wordt door het eindexamen-reglement van de H.B.S., heeft niet alleen geen geestesvormende waarde, maar moet ook op linguïstische, psychologische en didactische gronden een utopie genoemd worden.

12

De invloed die door Antoon Coolen toegekend wordt aan de Generaliteitsperiode ter verklaring van sommige karaktereigenschappen (saamhorigheidsgevoel, geslotenheid, schuwheid voor de Hollander, gastvrijheid en hulpvaardigheid) van de Oost-Brabander moet sterk overdreven genoemd worden.

(Antoon Coolen, 'De Oost-Brabanters', *De Nederlandse Volkskarakters*, onder red. van P. J. Meertens & Anne de Vries, Kampen, 1938, pp. 278-292.)

